

The Congregationalist

Vol. CIX No. 7

February 14, 1924



The Late Ex-President Woodrow Wilson

From a photograph especially taken for "The Congregationalist" in March, 1918.

The Congregationalist

*Recently Celebrated
Its 108th Birthday*

FOR these many years our church paper, succeeding *The Recorder*, has brought each week into many thousands of Congregational homes its message of inspiration and cheer. It starts the 109th year with a program of articles and writers such as are seldom assembled in a denominational weekly, and which we are confident will be much appreciated by our loyal readers.

We urge every subscriber to scan carefully each issue so that none of the good things may be lost. The articles of our special board of contributing editors alone are well worth many times the cost of a year's subscription.

\$3.00 per year
\$2.75 in Church Clubs

Department of Circulation

14 Beacon Street
Boston

19 S. La Salle Street
Chicago

The Congregationalist

14 Beacon Street, Boston, Mass.

\$3.00 per year

19 South La Salle Street, Chicago, Ill.

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The Editorial Outlook

The Fellowship of Prayer

CHURCHES of all denominations are tending to attach more spiritual emphasis to the Lenten season, while avoiding the formal and conventional aspect of sanctity that too often has characterized the period. Several years ago our Congregational Commission on Evangelism began issuing *The Fellowship of Prayer*, a little manual of devotion, specially prepared for individuals, groups, and churches, as a guide and help in the making of the Lenten season spiritually productive. This began as a Congregational enterprise, but it is interesting to note that the manual, now being issued for the sixth year, has found a wider range of usefulness. Other denominations are now using it and a Federal Council edition is now issued, but the booklet is still prepared by our Commission, and the original plan for Scripture reading, meditation and prayer, primarily considered for Congregational pastors and churches is unaltered. Three other denominations and three City Federations will have special editions this year.

In *The Fellowship of Prayer* for 1924 the readings are all from the Gospel of Matthew; the quotations are from Dean Edward I. Bosworth's book, *What It Means to Be a Christian*. Describing *The Fellowship of Prayer*, Dr. Fagley, Secretary of the Commission on Evangelism, says: "Its creed is the Lordship of Christ. Its doctrine, that the soul's salvation is only through the Living Son of God." *The Fellowship of Prayer* and other *Helps to Lenten Devotion*, may be secured from the Commission on Evangelism, 287 Fourth Ave., New York, at nominal prices.

"Review of the Churches"—A New Magazine

AHANDSOME magazine comes to our desk which it is a pleasure to introduce to our readers. It is *The Review of the Churches, New Series, Vol. 1, No. 1*. It is a quarterly magazine, published in London, with Sir

Henry S. Lunn as editor. On the editorial committee, consisting of representatives of seven denominations, we find Rev. F. W. Norwood, D.D., and Rev. Wm. C. Poole, D.D., Congregationalists. The price is three shillings, quarterly. In this opening issue a number of important titles at once attract attention. Of especial interest to us is a sympathetic article by Rev. William C. Poole on *Prohibition in the United States*. The practical nature of the publication is also indicated by articles on *Gambling and Betting*, *The Drink Problem*, *The Church and the Industrial Problem*, *The Church and Divorce*, and *Birth Control*. There are also valuable articles on *The Church of Ireland Since Disestablishment*, *The Lesson of Monasticism*, *Prayer Book Revision*, *The Murren Conference*, *Great Women Mystics*, and *The Unity of the Churches*. These titles give some idea of the wealth of material presented in these pages. We may add that the clear, bold-face type on good paper adds much to the pleasure of reading.

That Famous German Round Robin

OUR readers will probably remember the Round Robin which was signed by ninety German intellectuals and published early in the war. It presented six assertions each beginning with the phrase, "It is not true," denying responsibility for the war, that the neutrality of Belgium was violated, that German soldiers were brutal at Louvain, etc. In a communication by David Starr Jordan to the *New Republic* (Jan. 23) some interesting facts concerning that Round Robin are quoted from a personal letter recently received from Dr. Arnold Klebs. The purpose of the document, he says, was "to counteract vicious propaganda against German Culture." Professor Ehrlich, a promoter of the document, afterward said "silence would have served the purpose better." In 1918 "an analysis of the current feeling of many of the signers of the unfortunate document" revealed the

following situation. "Fifteen of them were no longer living; twenty-three could not be heard from; sixteen still held the same views. One of these last (Von Duhn) 'had gone over the document sentence by sentence and would not change a word.'" The remaining thirty-nine took a very different attitude. Dr. Wilhelm Forster never gave permission to use his name; Dr. Schmidlin claimed "never to have seen the senseless and luckless manifesto." Most of the signers did not see the document and assented by telegraph without clear understanding of its contents save that it had been "approved by Drs. Harnack and Nernst." Some repudiated it as soon as it appeared. Eight "would not have signed had they understood what it was." Still others "would have denounced it had the crimes in Belgium been known to them at the time." Thirty-nine stated that they could "not now stand for the assertions made."

Student Bootleggers Denied Clemency

"THEY are nothing but common, ordinary bootleggers," said Judge Stone of Cambridge, Mass., in response to counsel's plea that two third-year law students at Harvard be permitted to plead nolo to charges against them, because their parents, people of high standing, would suffer by their conviction and because their conviction might lead to their expulsion from Harvard. "They are exactly the same type," continued the Judge, "that is brought in here every day by the liquor squad. They are a disgrace to Harvard, particularly when it is taken into consideration that they are third-year men." Both students, who were heavily fined, were graduates of Leland Stanford University, one hailing from Ogden, Utah, and the other from Los Angeles. Dean Roscoe Pound, of the Harvard Law School, was reported as saying that he was unprepared to state whether further action would be taken by the college authorities, as it was the first case of the kind that had arisen at the university. Flagrant violations of the law on the part of students almost on the verge of becoming lawyers would seem to constitute a very proper ground of action by college authorities. Law schools and lawyers ought surely to be jealous of admitting wilful lawbreakers to the legal profession.

Death of Well-Known English Woman Journalist

REV. EDWARD SHILLITO, the well-known British correspondent of the *Christian Century*, made reference recently to the death of Mrs. Herman, the much-loved journalist and religious author, three of whose books, *Creative Prayer*, *Eucken and Bergson*, and *The Meaning and Value of Mysticism*, are published by the Pilgrim Press. Mr. Shillito says:

She was one of the ablest journalists at work upon the religious press in London, but though she was a most capable journalist, her friends knew that she did not express all that she loved in her occasional work. It would be an interesting study to enumerate the papers for which she wrote. For years, under the initials E. H., she published in the *Christian World* and elsewhere character sketches of leading preachers. Always fair and temperate in her judgments, she could be searching in her analysis of a preacher's mind. She was born a Roman Catholic; and afterwards joined the Presbyterian church of England, the monthly journal of which in the days before the war she very ably edited. For long she re-

mained a believer of the school of thought represented in those days by Dr. Denney and Dr. Forsyth.

In more recent days the "Catholic" in her prevailed, and she joined the Anglo-Catholic church, to which she rendered service both in writing in the *Church Times* and in other ways. She published books on prayer and on the future of religion, but her best known work was her admirable treatise on *The Meaning and Value of Mysticism*. She was a hard-working journalist, able to turn her hand to detective stories or almost any other line, but her heart was in the study of the interior life, and of all the literature of Christ's life she was a master. She lived a life of eager and often troubled thought, a life, too, of ceaseless toil to win the necessities of life, but she kept herself continually open to the deeps within the soul. I remember seeing in a reference book that one of the greatest mystics in these days is the secretary of some company making a certain food preparation. When I think of Mrs. Herman writing detective stories—and I believe not without a certain pleasure—I remember that this was not her real interest: that was hidden far away.

Mr. Roosevelt and the "Temperance Leaders"

AMONG the many interesting things in the letters, now being published, of "Archie" Butt, military aide and personal friend of Theodore Roosevelt, is a reference to lunching at the White House shortly after his appointment. Major Butt wrote to his mother:

We had simple food and a good Rhinewine cup. He said that it always amused him to have his temperance leaders dine with him, for he always made it a point to give them something to drink, and that while they usually partook of it, he invariably noticed that at their conferences, such as the one now in Baltimore, they calmed their conscience by protesting against the bibulous habits at the capitol.

One wonders whether President Roosevelt was speaking seriously and to what temperance leaders he may have referred. It may be that there are temperance leaders and prohibitionists who display a public zeal at variance with private sentiments and secret practice, but that this is, or ever has been, true of prominent leaders we do not believe; nor out among the rank and file of temperance people has there been much warrant for the charges of hypocrisy that have too often been widely made against the advocates of Prohibition. Some of us who grew up in pioneer prohibitionist homes know how thoroughly conscientious and consistent was the battle against the saloon, and what perils and sacrifices were undertaken again and again in behalf of an unpopular cause. President Roosevelt may have been unfortunate in his visitors, but a statement that he may have made in jocular mood, with little real warrant in fact, should not be allowed to go unchallenged. Whatever may be said concerning the temperance movement, it has not been lacking in moral sincerity.

* *

The *Christian Guardian* (Toronto) said in a recent issue:

Prof. J. W. MacMillan, chairman of the Minimum Wage Board of Ontario, in a recent speech declared that he, as chairman of the board, had never been called upon to cast a deciding vote in any case of deadlock between the representatives of the two parties. This is but another illustration of the truth that as a rule men want to do the square thing by each other, and when Labor and Capital meet together it is seldom that they cannot reach an agreement.

The Passing of Woodrow Wilson

THE news of the death of ex-President Wilson must have come with a peculiar poignancy to friend and foe alike. With the possible exception of Lincoln and Lloyd George probably no statesman in modern days has been so admired and trusted, and at the same time so distrusted and hated. His significance and forcefulness were evident in this impossibility of assuming toward him and his policies an attitude of neutrality. Among our own readers were some whom even any word of discriminating praise of the late ex-President provoked to amazing wrath, while others have suggested that the unreserved support of his policies was a matter of clear, solemn, and unmistakable Christian duty.

It may be that nationally we are still too much involved in these passions and controversies to estimate with adequacy and impartiality the great figure who has passed away. Already his death has produced a mellowing influence and a more impartial light. It was the irony of fate that the Republican eulogy in the Senate should have been expressed by Senator Lodge, whose denunciation of the ex-President in his keynote speech at the Republican Convention in Chicago, was characterized by a bitterness bordering on venom. We have always felt that the stigma of that attack was far more likely to attach historically to the man who expressed it than to the man who was assailed. But even Senator Lodge, in the passing of a political opponent, has found occasion for more gracious words.

Plain and truthful utterance regarding a great man, even in the hour of his death, is much more fitting than platitude and inconsequential praise. That President Wilson had deep faults which marred his career and his achievement none but his most sycophantic worshipers would deny. His faults, politically, may possibly be summed up in saying that with all his ability and idealism he had not learned the art of stooping to conquer. Lloyd George, in an amazingly frank, but on the whole highly eulogistic, interview, refers to Mr. Wilson as having been "a tenderfoot in politics," meaning that he was too sensitive to political mosquitoes. He also suggests that Mr. Wilson had not found that political strength which comes from rising above personal antipathies and animosities. This, possibly, may be better expressed by saying that as a War-President, Mr. Wilson lacked the magnanimity of Lincoln—but how few men, either great or lowly, have ever compared with Lincoln in that most fundamental of all virtues!

History, however, has a profound way of ignoring men's faults and coming to their supreme ideals and noblest characteristics. In a simple statement of fact, Lloyd George seems to us to have prophesied the great place Woodrow Wilson will occupy in history. *He was the first, says Lloyd George, to embody the ideal of fraternity of nations into a concrete plan.* Whether, or no, Mr. Wilson's own course helped temporarily to defeat that plan; whether, or no, the plan by that defeat has become permanently altered; one thing seems sure, that in a modern, complex, physically unified world, nations can never keep permanently apart, nor can one great nation permanently hold aloof when other nations are making honest efforts to get together. Whatever becomes of the present League, the *idea* of a League

of Nations will persist, and in the days when nations have passed beyond the war psychology into the atmosphere of peaceful co-operation the name of Woodrow Wilson will be honored as a pioneer and discoverer, who had the vision and who sought to attain the ideal, with that same dogged determination that made Columbus the discoverer of a new continent.

There is another, and a very different, estimate of Woodrow Wilson's place in history, that professes also to find its basis in present fact. It is expressed in an editorial in the *Boston Transcript*, which is not able, even in a solemn hour of national mourning, to get very far away from the spirit of Senator Lodge's "keynote" address. The *Transcript* assumes that Mr. Wilson "may be blamed in history for a great and terrible error," and it expresses "infinite pity for him in his end and for all who were near him and who believed in him"; it speaks of him as "fallen, discredited, disheartened, and a mentally and physically broken man," and it expresses the opinion that "all must agree that what he did was absolutely and irrevocably disapproved by his countrymen."

We have not been among those who believe that the American people are consumed with desire to get into the League of Nations but are being balked in their purpose by designing politicians. We have not underestimated the opposition to Mr. Wilson's policies. But when one takes into account the moral, religious, and intellectual leaders who have from the first, and continuously, supported the League of Nations policy, "absolutely and irrevocably" may at least be regarded as unduly strong terms, and it may certainly be said that all are *not* agreed as the *Transcript* assumes.

The *Transcript*, it is true, says that Mr. Wilson's purposes were sincere, and it refers to him as a statesman, scholar, and thinker, even if it does regard his career as having ended in "utter wreck." We venture the belief that even many of those who were unable to support Mr. Wilson politically and who were not among the circle of his admirers, will regard the *Transcript's* settlement of his destiny as a very hasty judgment. History has a fashion of vindicating men of sincerity of purpose and idealistic enthusiasms, even when they have died in disappointment and in seeming defeat.

Whatever may be said about Mr. Wilson, he was essentially an idealist. The two-page message that he gave to the world through the columns of the *Atlantic Monthly* shortly before his death, refutes the *Transcript's* claim that he was broken mentally or disheartened. Those pages will live as the clear utterance of an incurable idealist. After reading for the second time his little book, *Division and Re-Union*, we came to the conclusion several years ago that that volume contains the secret of Woodrow Wilson's inner political life. His two heroes were "Old Hickory" Jackson and Abraham Lincoln. That book reveals the sources of his crucial weakness and his elements of strength. No one can read it without feeling that Woodrow Wilson was a deep and sincere lover of his country, and a man imbued with high political purpose.

* *

The "jacket" of Dr. Charles E. Jefferson's book on *The Character of Paul*, published by Macmillan, through a compositor's error attributed to Dr. Jefferson a some-

what arrogant assumption of knowledge entirely at variance with the well-known preacher's modesty in relation to the world of truth. This error was repeated in an advertisement on the back cover of *The Congregationalist* of Jan. 31. What Dr. Jefferson originally wrote was not that he knew Paul "better than any other man who ever lived," but that he felt that he knew Paul better than he *knew* any other man who ever lived.

"Problems and Solutions"

A Contributed Editorial by Rev. James E. Gregg,
President of Hampton Institute

CONSIDERING that not many persons have any special fondness for mathematics, it is rather odd that we so frequently choose to speak of our public tasks as "problems" and to seek for "solutions." But, as Mr. Frank Tannenbaum in his keenly analytical article in the December *Century* says of the Negro problem,—that "there is no solution";—so it must be said of many other difficulties and burdens which vex mankind. They can be relieved, attacked from a new angle, sometimes exploded and dislodged by the force of some fiercer distress. But there is no swift, sure, painless, permanent "solution" which will cancel out all the trouble-making factors and leave you in perfect satisfaction and peace, assured that there is but one right answer and you have it.

When we think, therefore, of the many tangles and troubles and questions which beset us, international and national,—German reparations, French security, British unemployment, our own enforcement of Prohibition, our relations between employers and employed, and between the different races represented in this American Commonwealth, the dilemma of soldier's bonus or lower taxes, the decision whether to enter the World Court and the League of Nations or to reiterate the great refusal—may we not most fitly compare all these to the thickets and under-

brush and marshy pools of a dark and deep forest, through which we are bound somehow to make our way? There is a right path, a safe path, if we can but find it and keep it. But where is it, and what is it?

In this forward-faring adventure of humanity, is there any other road which we can trust except the Christian way? Not that this is smooth and plain and easy. Again and again it will be rough, steep, often lost, hard to regain. But it is there, even in the darkest places, and we can find it if we will. Treat your fellow-Christians as your fellow-Christians: that ought to be possible; it is possible; and if you will do it, most of your worst troubles will soon be over. It will require generosity, patience, faith, hope and charity; but these are not unattainable. When a man comes to himself, they are natural and easy. And when all Christians treat their fellow-Christians as their fellow-Christians, the non-Christians can probably be trusted to do their part. Some of them, like Mr. Julius Rosenwald, are setting us a good example already. In general, the people who do not call themselves Christians have no aversion to essential Christianity; often they are found diligently practising it. The whole world is really ready to follow Christ. For it sees, more clearly every day, that his way is the one way forward, through, out of darkness into the light.

* *

An enterprising women's society in one of our most successful churches has taken over the task of representing *The Congregationalist* in that church. The society wants to raise some money for an excellent cause and it proposes to raise at least \$75 by securing one hundred new subscribers for *The Congregationalist*. The pastor is with them in their good work. Other women's societies are doing likewise. Here is a service in which all who have a part in it are benefited.

Abraham Lincoln and Charles Darwin

An Editorial

IT is not, perhaps, generally realized that Abraham Lincoln and Charles Darwin were born on the same day—Feb. 12, 1809. One can hardly record the simple fact without a thrill at the sense of destiny impending for the world in that one day. For if these two men have not been primarily the most powerful factors in directly influencing the thoughts of men and the course of events in our time, what they said and did has become so inextricably woven into the thought and activity of the age as to determine very largely the nature of its inquiries, discussions, and conclusions. These two men, entering life almost at the same moment, in very different circumstances of heredity and environment, destined to exhibit so wide a contrast in bodily powers and in spheres of labor, had in reality very much in common. The rail-splitting frontiersman and the quiet, patient, investigating scholar, so weak physically that he was never able to work more than three hours a day, had in common a thorough-going

honesty, a deep love of truth, and an independent, original, and nonconforming temper in its quest and expression. Above all, they had this in common that their lives were given in behalf of freedom; and between them, though their pathways apparently never crossed, even in communication, there was a subtle sympathy which history has inadequately emphasized.

Both Against Slavery

Charles Darwin was one of the few outstanding men of England who were wholly on the side of Lincoln and the North. The Civil War period was a testing time for Englishmen as well as for Americans. Liberal statesmen, like Gladstone, progressive religious leaders, like Kingsley, wobbled on the subject of slavery and were against the North. Only a few outstanding leaders, like John Bright, saw the issue clearly, and unequivocally championed the cause of the Union. But Darwin was among the few. Writing to Asa Gray, in 1861, when

Lincoln's full duty and purpose had not yet developed, Darwin said:

Some few, and I am one of them, even wish to God, though at the loss of millions of lives, that the North would proclaim a crusade against slavery. In the long run a million horrid deaths would be amply repaid in the cause of humanity. What wonderful times we live in! Massachusetts seems to show noble enthusiasm. Great God! how I should like to see the greatest curse on earth—slavery—abolished.

How remarkably these words anticipate the very language that Lincoln used regarding slavery in his Second Inaugural Address!

Both Devoted to Duty

In their religious experiences, as well as in their influence upon religious life and thought, Lincoln and Darwin had much in common. Both were heretics, from the standpoint of the orthodoxy of their day, and neither would probably have been admitted to membership in a Christian church. Lincoln in his famous explanation of why he had never joined the church, though expressing in the most explicit way his full belief in Christianity, as defined by Jesus in the commandments of love to God and man, plainly indicated his unwillingness to give assent to many things that the ultra-orthodox are still insisting upon as essential. But where nine churches out of ten would probably have excluded Lincoln from membership in his own day, nine out of ten would now probably admit him were he seeking admission upon the same terms.

The case of Darwin would not be so assured. Darwin lacked something of the simple practicality of Lincoln. A patient investigator, carefully amassing facts, he was none the less a theorist. He was never a blatant infidel, nor was he even inherently an unbeliever. He felt very deeply the mystery of the universe, but he never got beyond the place of the agnostic. He thought that man could at best only speculate upon the nature of God, and he remarked that "a dog might as well speculate on the mind of Newton." "Let each man," he said, "hope and believe what he can." He was most emphatic in his assertion that there was nothing in the evolutionary theory incompatible with belief in God, but he did not himself believe in divine revelation. Fundamental in his nature, however, was the sense of moral obligation. "The safest conclusion seems to me," he wrote, "that the whole subject is beyond the scope of man's intellect; but man can do his duty."

The real nobility of that experience should not be lost for the man who would do justice to Charles Darwin. We are not apologizing for his lack of faith. We would not underestimate the tragedy of any life that never tests and verifies in experience the words of Jesus: *He that hath seen me hath seen the Father*. There were in Darwin's own day more trustworthy guides than he to the mysteries of the Eternal. But neither would we underestimate the reality of a religion that centers in the consciousness of duty. Moreover, if faith in God and the professed consciousness of his presence hardly awakens in many a profound response to duty, may we not find in our hearts some place of admiration for a man, who, denied what many of us would call the comforts and inspirations of religious faith, none the less had launched his life boldly and courageously upon the principle: *Man*

can do his duty? Darwin, moreover, was respectful, as Lincoln, toward the faith of other men, and toward the practical expression of religion. We recall how he became a life-long subscriber to the London Missionary Society, because he had seen through missionary labor the transformation, that he had deemed impossible, in the lives of the natives of Terra del Fuego. He had what many of his opponents have lacked—an open mind.

A Common Influence

It was rather remarkable that these two men, born the same day, each with a high sense of duty, but neither of whom belonged to the Christian Church, should more vitally than any other agency have influenced religious thought and development in its present most essential aspect—the emergence of a distinction between *religion* and *theology*. The humanity of Abraham Lincoln, no less than the evolutionary hypothesis of Charles Darwin, forced a re-examination of the whole groundwork of religious tradition, biblical theories, and systematic theology. A church that excluded a man like Abraham Lincoln from its circles was inevitably judged by that exclusion; a church that had unnecessarily burdened and handicapped the simple Gospel of Jesus with traditional theories and interpretations was compelled to inquire whether these theories were true, and whether they had any vital connection with that Gospel. The meaning of this process was a quest of the essentials of Christian faith, and an inquiry whether Christian faith could stand the test.

That process is still going on, and there are still two opinions about it. Some still regard it with fear and distrust; others regard it as simplifying and confirming to faith. They thank God that men like Lincoln and Darwin have been instrumental in challenging and awakening a Church wasting so much of its life and energy upon non-essentials. They are not disposed to substitute for New Testament religion either a new humanitarianism or a theory of creation, but they do rejoice that the challenge of humanitarianism and of scientific method has driven us back to Jesus. Someone has said, referring to this whole process, that "everything that can be shaken is being shaken, and everything that can be shaken ought to be shaken." We are not sure that this is altogether true; there may be doubtful wisdom in shaking down even a flimsy structure that affords a measure of protection until there is something to take its place.

But of this we *are* sure. The whole process has revealed the unshakable verities of Christian faith and experience when freed from tradition and assumption. Men of faith are more vitally sure of their ground than they were fifty years ago, and despite the cry of traditionalists there is a new note of certainty in the progressive ranks of the Christian Church. The Church has not become entirely freed from a narrow and heresy-hunting spirit, but men of goodwill have at least advanced somewhat from the day when so good a man as Shaftesbury could speak of so good a book as *Ecce Homo* as vomited forth from the jaws of hell. There is much truth in what Dr. George A. Gordon said in his sermon the other Sunday—the Church owes more to the world than it has always been ready to admit.

Constructive Speaking and Acting

A Sermon by Rev. Merrill Fowler Clarke

Preached in the Congregational Church, New Canaan, Ct.

"And I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."—Matt. 12: 36.

"Walk while ye have the light."—John 12: 35.

HERE is a saying we cannot avoid nor explain away. "Every idle word, I tell you, men shall give an account of." One of the responsibilities of living that we all bear most lightly is responsibility for what we say. There are even, we tell ourselves, certain duties as social creatures which oblige us to talk. The art of conversation has as its first rule, "At least you must say something." If you refuse, some one is bound to call you sullen or grumpy. If you maintain a sort of Delphic silence and open your mouth only to speak oracles, you may build up a reputation for great wisdom. But if all of us proceeded to imitate you, your reputation would vanish, because we all have very definite notions that the world does not contain much wisdom, and could not possibly contain so much as that,—enough to make Chinese philosophers out of us all. And so none of us troubles very much about whether he is habitually silent or habitually garrulous. We all talk,—that is all. And Jesus' warning is not against talking,—he was not the author of the rule of silence in monasteries. His warning is against idle words. And "idle" here means words that come without any labor. The Greek word for "idle" means "without work"—and applied to conversation, that means, "without reflection"; without thinking before you speak; without the effort to make your words reflect the truth.

It is somewhat devastating to realize that you are accountable for every word you have uttered without reflection, without comparing its meaning to the truth, without more labor than that required in forming the sounds. What may you not have said when the requirements laid upon you as a social creature have urged you "to keep things going"; "to help make the party a success," and so on? Sometimes an eager hostess provides an orchestra as a background of sound against which you will be encouraged to fear no longer the sound of your own voice—what may you not have said then! Words that cost much labor on the physical side, but how little reflection; how little comparison with the truth before uttering them! I have never forgotten a Sunday dinner where a phonograph was placed about two feet from my left ear, which, in deference to its being Sunday and my being a minister, played hymn tunes and Trinity Church chimes all through the meal—with disastrous results to the conversation. In the midst of the chaos I remembered a British dinner party where nobody spoke unless he had something to say, and where the long silences which resulted disturbed nobody except me, trained in the notion that silence at such times spelled failure.

To think in such connection that every

idle word that men shall speak they shall give account of in the day of judgment seems to put an unreasonable damper on innocent social joys. The mind, or the temper, flings away from the notion of having a religious standard for everything in life, and says religion is a burden too great to be borne. But let us not go too far. Remember that Jesus was no misanthrope. He was glad when he moved among people, in their houses at dinner, in the market place, on the wedding day; he knew how to bring comfort and joy, even into the darkened room where lay the sick. He had even a whimsical turn of mind in his talk: he remarked after seeing a rich man at his worst that it was easier for a camel to go through the eye of a needle than for such a man to enter the Kingdom of Heaven. No one ever conceived such an exaggerated figure of speech who did not take some enjoyment out of the bubbles of human frailty, even while he was pricking them. The full force of such a remark cannot be appreciated with a long church-going face; but with the smile which must have greeted it when he uttered it first. It certainly evokes a smile. He advised a man whose sight was impaired by a beam not to try to remove the splinter in his brother's eye until he had repaired the damage to his own. He meant, not a beam of light, as Sunday school children are sometimes taught by an unimaginative teacher, but a whole plank: the figure is evidently taken from a carpenter shop, wherein Jesus well knew what accidents happen. Taken literally, it is absurd, of course. Taken as a picture of moral obliquity in a man who with unclean heart teaches morals to other people, it is not an exaggeration but an understanding. Sheer nonsense has its uses in bringing men to their senses. There are human moods in which a man makes no response whatever to the thought that God requires just dealing and the loving of kindness and a humble walk with him. That same mood goes, however, when we read in the same Scripture that "He who sitteth in the heavens shall laugh;" "He shall hold them in derision." Then the cynic and the sharp critic has his own sensitiveness bared; literally, the shoe is on the other foot.

Then idle words become things for which we no longer have an affection but a loathing. Then the habit of careless, gossip talk which takes another's life or queerness for subject and adds fairy-tales about them, receives a knockout blow. It is bad enough to get evidence that somebody has been bandying your name around carelessly with idle words to pass an idle hour. But to have intimated to you that He who sitteth in the heavens holds you in derision—well, some of us get quite used to the notion that God must look upon us with disfavor. But with derision? By such a path some have descended from stubborn pride to their knees, with a new hope burgeoning in their hearts, and the cry "Forgive" on their lips.

I

As we move among the same faces during a long winter, getting close to the familiarity which too often breeds contempt, is it not well to think of the damage we can do with idle words if we do not bring ourselves up short? We cast something besides bread on the waters which returns to us after many days. We cast poison and darts and bitterness and cynicism. We cast the discouraging word and the hateful, bestial advice. One word of cynicism to a boy or girl often ruins all our subsequent chances of speaking for good so that he or she will hearken. My first day in college a Sophomore deigned to descend from his vast height of superiority and talk to me, hopeless Freshman that I was. In my innocence I expected vast wisdom. He told me that if I used my brains I could choose such simple courses that first year, with easy professors, that I could loaf the whole year through, except for perhaps three or four nights of "boning" just before examinations. It was costing my parents a good deal to send me to college; I was going, I hoped to earn my way;—you may hardly believe it but when I think of that fellow today I still loathe him. The judgments of youth are harsh. But I believe that if another war came and he should happen to be the man who appealed to me to enlist, I doubt if I could overcome my dislike for him enough to listen. Idle words? Yes, there are such things, and it does not take much seeing to see that they can follow you through life, whether "the day of judgment" be now or beyond the grave. You cannot escape them.

II

Destructive criticism of men and women—unfair, unreflecting, is the familiar side. Destructive criticism of common efforts to make a happier world, to provide amid much evil a better chance for the growth of beauty and goodness, belong in the same category. There is a religious controversy going on; the principle of tolerance among Christians is at stake. It is not fair to say, as we look from the outside, "What a waste of time and energy"; "What sheer nonsense"! "There is nothing in it anyway"! Would you have said that when Martin Luther broke from the bondage of Roman Catholicism? Of course not. Well, another reformation quite as important for the future of religion is going on. We may not like the way some men are conducting themselves, but when men are in dead earnest we who are only lukewarm fail to understand them. The last thing, however, that we need to contribute is an idle word of cynicism or unreflecting superficiality.

Again, it is a good test of a community to discover just how it reacts to proposals for its betterment. A favorite way is to complain that something ought to be done but to do nothing yourself. There is a stretch of road near here that reminds you of the Bad Lands of Dakota as Nature left

them. People began telling me about it long before I had occasion to travel over it. Would you believe that nobody has ever taken his complaints to the man whose duty it is to procure money from town and state to mend that road? While meantime multitudes of us have taken his name in vain for doing nothing about it? There is a difference between speaking idle words in conversation and using words to produce action. Still another test of a community is whether it listens or refuses to listen to a proposal actually made. There was in a recent magazine a delightful story of a Mississippi town that was well settled in the groove of utter content, where on Sunday they sang in church "the old time religion is good enough for me,"—father, mother, grandfather, etc., through all the family line, and proceeded to practice that sentiment on Monday, Tuesday, Wednesday and Thursday in every department of their life. A settled town always prides itself on its conservatism. There is a line beyond which, however, conservatism becomes mere stagnation. In such places the speaking and acting men and women do is mostly destructive; pulling to pieces any suggestion for a different order of things,—even crediting those who go to the trouble of offering suggestions with low motives, calling them busybodies, and telling them to mind their own business.

III

The same teacher who spoke so forcibly against idle words also appealed to us to walk in the light while we have the light. It is only when we have rather definite ideas of what stands out clear in the light which Jesus turns upon our daily problems that we can offer constructive speaking and acting. Remember that his light is not a luminary lost between the stars: its rays illumine the human heart and its needs. We live in a day when men are turning amid huge problems first to hope and then to despair. One day we say "Better things must come." The next we find ourselves saying, "Oh, things can never be better. Politicians will always be dishonest. Voters will never assume their real responsibilities. Men will always hate. Society will always crucify its spiritual leaders, or, what is worse than crucifixion, ignore them."

But do we realize that, while we say these things, there is something much more important than deciding whether we are optimists or pessimists? That something is coming to feel upon us a divine pressure—to vow in our own holy of holies that the things of most worth shall not be dragged to the mire because of us. Life demands that much of the heroic every day. And life is exceedingly dramatic with a divine urgency upon it. "Now speaking for myself," said a fine spirit during the war, "I cannot rid myself of the idea or belief or obsession, call it what you will, that my personal behavior during these days has a direct influence upon the conflict of principles out in the world. If today I were to fail morally, and should read the next day that a setback had come to the principles I profess in the world at large, I should feel invincibly that it was I, my personal moral failure, which turned the for-

tune of battle. I should feel that I had gone to sleep at my post, that I had given ground, just as truly as though I had turned my back as a soldier in the actual field. Now you may argue with me and try to prove how unreasoning my feeling is. I am not listening to you. There is a voice in me which I myself acknowledge to be absolute in the things of the spirit—which charges me, if I know I have sinned—with harming my country in my own personal apostasy. How I quit myself before God in private has its counterpart in the fortunes of the country." This is as true in peace as war. You may ask for proof, but it is enough for me that the same feeling has been shared by sensitive people at all times, and has been acknowledged in every great piece of literature. Even Jonah felt the same thing. Mindful he had sinned, he said to the men in the boat, "Take me up and cast me into the sea, and the waters shall become quiet for you." We are members one of another. Jesus once had a man come to him about his son who was possessed of an evil spirit. And our Lord turned to the father first and said in effect: You have come to me about your son. You are concerned about him. But what about yourself? Have you faith? "As though the Lord confessed that he could do nothing for the son unless his power could find a channel through the spirit and desire and moral intention of the father. Things can be done only by those of purity and tension of soul."

Lincoln

By Samuel Valentine Cole

President of Wheaton College, Norton, Mass.

The doer is more than his utmost deed:

The faith and the patience are his,
And the steadfast will, and the wounds that bleed,
Whatever the great deed is.
Beholding the cost of it all—the smart,
And the courage that would not die—
We murmur, each one of us deep in his heart,
"Lo, a nobler man than I!"

Then what shall we say in the praise of him

The world has immortally crowned?
It jars—like a shout in a chancel dim,
Almost—to utter a sound:
For yonder he stands in his stature grand;
Forget him we never can;
'T were enough to point, with a wave of the hand,
And in silence, "Behold the man!"

They scorned him once with the bitterest scorn,
And laughed in their sleeves as he passed;
They plaited a crown of many a thorn—
Blind critics! They slew him at last.
Ah! viewing this happier land today,
And the broken chain of the slave,
"Others he saved," is all we can say,
"Himself he could not save."

Therefore, walk in the light while ye have the light—not for the personal reward alone, but for the sake of the better things we desire for all. So do they come, not by argument or by conference but by the dedication of your personality and mine to the good things desired. Worked out in the quality of living, not our strong speaking, but the quality—living clean and strong and loving lives. What doth the Lord require of thee that thou mayest advance his cause? To deal justly and to love kindness and to walk humbly with thy God.

He Laid His Hand Upon Me

Lay Thy Hand upon me when I fall asleep,
Through the silent hours, close beside me keep:
Then the Prince of Darkness, ruler of the air,
Will not dare to touch me if Thy Hand is there.

Lay Thy Hand upon me, tenderly restrain
All too eager longings, every impulse vain:
Calm my spirit's chafing, restless with long care:
Murmurs melt in silence when Thy Hand is there.

Lay Thy Hand upon me when I rashly stray
Into paths forbidden, choosing my own way.
Ah! how much correction, Lord, I have to bear,
Yet must take it meekly for Thy Hand is there.

Lead me now and always, even to the last,
Till the way is ended and the darkness past:
Till I reach the glory I was born to share,
This its crown and center, that my Lord is there.
—C. M. NOEL.

India After Six Years

*Observations of a missionary who has gone
back to the land of Mahatma Gandhi*

By Alden H. Clark

American Marathi Mission, Ahmednagar, India

WHEN I left India six years ago she was in the midst of the Great War. She had a million and a quarter of her young men in service. At the same time India was facing a radical constitutional change. Mr. Montague, the brilliant and sympathetic Secretary of State for India, had recently given in the House of Commons "the most momentous utterance ever made in India's chequered history." The heart of this utterance was that Great Britain intended to give India by progressive stages a government responsible to the people, and that she planned to take substantial steps in this direction at once. This announcement was a recognition of India's loyal support during the war and of her capacity to carry greater responsibility.

Six years ago India's thought and interest was centered to a remarkable degree on the framing of the new constitution called for by Mr. Montague's announcement. All sorts of meetings were being held and innumerable public and private bodies were seeking to impress their views on Mr. Montague and Lord Chelmsford, the Viceroy. For the first time the common people of India were aroused on a large scale to consider their political needs. It was a most valuable experience.

At the same time, in the Christian Church of India, from the rank and file to the leaders, all were being aroused to plan and work as they never had before for the development of Indian initiative and control.

During the six years of my absence India has passed through the trying period of post-war disillusionment and adjustment. It is not the purpose of this sketch to go into the turmoils and anxieties of those days with their anti-Western feeling in nation and in church, their strong influences from Moslem Turkey and Bolshevik Russia, their development of the unique and remarkable personal influence of Mahatma Gandhi, and their actual experiences of the reform scheme in politics and of developing responsibility in the Christian Church.

The India I found in 1923 was in externals surprisingly like the one I left in 1917. I have seen no such visible evidences of this six years of struggle as I had expected. Anti-Western feeling is not so apparent as it was in the days of the Swadeshi movement of 1907-08. Everywhere I have gone, and among whatever classes I have moved, I have found the old time courtesy and appreciation of Western co-operation. On the other hand, it is evident that what had been in 1907-08 often a wild and angry assertion of Indian rights, and has in a period since sometimes expressed itself in bomb-throwing and rioting, has now settled into a quiet, insistent purpose to gain full control of every aspect of India's life, political, economic, religious.

That is perhaps the outstanding aspect of the situation today. India is determined

to be mistress in her own house. Politically this has shown itself in the sweeping victory of the Swaraj, or radical, party over the moderates in the recent elections. The defeated moderates were generally men of remarkable ability and devotion while their successful opponents were often men of lesser caliber, yet they were carried in on the wave of nationalist feeling.

Religiously we find both Hinduism and Mohammedanism becoming more aggressive. Indeed their aggressiveness has been one cause of the friction and estrangement which have been increasing alarmingly between these two communions. It is a new thing for Hindus to reach out and try to win Mohammedans and Christians. Who should be called a Hindu? The question has often been asked and because of the looseness of the Hindu system, has been very hard to answer, except in terms of observance of caste. The present slogan of many Indian lecturers and writers is "Every one is a Hindu who calls himself a Hindu," and, therefore, there is room under the name for every Indian. This idea is at once typically Indian and yet really revolutionary.

INCREASING REVERENCE FOR CHRIST

Alongside of their new aggressiveness for Hinduism and Mohammedanism there is among non-Christian Indians a marked increase in reverence for Christ and appreciation of his teaching. He is more and more recognized as one of the greatest leaders and often as the greatest religious leader of the world. Mahatma Gandhi's open reverence for Christ and recognition of his debt to him has spread His influence broadcast in India.

An aspect of the present movement which is of great importance and one which may affect our mission work is the definite effort of the Bombay Legislative Council to establish compulsory primary education in the towns and villages of Western India. Indeed, all the provinces of India want to do this. The carrying out of the Bombay law to this end is entrusted to the local governments of the different cities and districts of the Presidency and depends on their ability to find the necessary money, but definite plans have been formed for making primary education compulsory in certain selected areas and we expect to see a beginning made within a few months at most. What the effect will be on our wide-spread system of village schools we cannot yet predict.

CLOSER CO-OPERATION

The Christian movement reflects the general situation in India. In this Mission the extreme period of strained and difficult personal relations seems to have passed and the air to have been cleared for closer and more cordial co-operation. The process of Indianization has made marked progress. When

I left India we had our "Joint Session" of Indians and missionaries which considered a restricted number of questions. I have just attended my first annual meeting of the General Council which settles all questions of mission policy and work. Indians sit with equal voice and vote with the missionaries and form about one-third of the voting membership. The fellowship both in the devotional life and in the deliberation of this body was delightful. I have never attended a more helpful and inspiring mission meeting. Similarly, the work in each station is now controlled by a station council in which the number of Indian members may equal the number of missionaries.

The Indian Mission Board is another evidence of the same development. This is a body of six members, four of whom are Indians and two missionaries. It has an Indian chairman and an Indian treasurer. This board has taken over missionary responsibility for five districts about Ahmednagar. I find the Bombay high school with its boarding department, which has always been under the charge of a missionary, now efficiently run by an Indian. The Representative Councils of Missions which were powerful Protestant bodies in the different provinces of India and were predominantly Western are now transformed into Christian Councils, in which the Indian Church is fully represented and in which at least half the members must be Indians. These are some of the indications of the process of Indianization which is going steadily on in our mission work. Foreign missions are gradually merging themselves in the general Christian movement in India.

CHRISTIANS AND NON-CHRISTIANS WORKING TOGETHER

Not only in missions but also in the Indian Church I find that the most significant change of the last six years is the growing Indianization. Indian Christians are identifying themselves more with their non-Christian fellow Indians in politics, education, business and religion. That this movement contains its dangers none can doubt. Christians who have no deep personal experience of the living Christ and no firm grasp of the distinctive and essential elements in the Christian program will in some cases be carried back into Hinduism in their desire to identify themselves with the culture of their country. The president of the Christian Association of Bombay has, since my return, surprised his Christian friends by openly proclaiming himself a Hindu. Yet any one who has had experience of the wonderful response to Christ of such typical Indians as the late Rev. N. V. Tilak, the Sadhu Sundar Singh, and many others besides can never doubt for one moment that Keshub Chander Sen was right in saying "No one but Christ is worthy to wear the diadem of India and he shall have it."

Christ will surely win for himself a mighty empire in this imperial land.

I feel myself to be in a more dynamic as well as a more self-conscious India than that of six years ago. Doubtless this means temporary set-backs here and there, and intricate and difficult problems. To me, however, the situation is more promising than ever before for true and lasting Christian development. I greatly rejoice that the missionary is now less of a director and more of a co-operator, less of a "father" and more of a brother. I also rejoice in the

increasingly close identification of Christians and of Christ with all the changing, surging life of this great, significant India. Never has the Christian leaven been so actively at work permeating the whole thought and life of India as it has been during these recent years. Oh, for the winsomeness of a John and the burning zeal of a Paul to meet the great opportunities and the difficult challenge of India today and to win her from admiration and respect to open discipleship to the Master of her destiny!

Justice to the Memory of Mrs. Lincoln

By George P. Goddard

THE recurrence of Abraham Lincoln's birthday affords a favorable opportunity for the people of the North to inquire whether they have been just in their estimate of the character of Mrs. Lincoln. Those whose memories reach back to 1860 will recall the prejudice against her which was apparent in the average Northern community, perhaps more particularly in New England. I was then a child in a small Massachusetts town where anti-slavery sentiment ran high, and the stirring happenings of that strenuous time are still vivid in my mind. Mrs. Lincoln had come from a slave state and presumably from a slaveholding family, and it was generally felt that if secession and war should follow Lincoln's election, there would be a divided loyalty in the White House. This may seem like ancient history, but it has a direct bearing upon the question whether this prejudice exists today in any degree, and, if so, whether it was justified by the facts. If not, it is high time to set ourselves right.

If we were to condemn all who chanced to be born and reared south of Mason and Dixon's Line we should find it necessary to rewrite much history. We should not forget that the record of the North in those days and during the two decades preceding the War for the Union, is not such as to fill us with pride. Attempts to enforce the Fugitive Slave Law, the treatment of William Lloyd Garrison, and the repeated mobbing of Abolition orators make up a chapter which we would gladly forget. These facts being beyond peradventure, we may well forgive Mary Todd the only offense proven against her—that of being born in Kentucky.

In addition to the prejudice against Mrs. Lincoln because of her Southern birth, there was an impression, soon after Lincoln's inauguration, that the domestic life of Mr. and Mrs. Lincoln was not a happy one. This impression grew into a settled opinion, and unquestionably exists to this day. Unfortunately, it has been fostered and strengthened by many of Lincoln's biographers. But it has been positively denied by others, and it is only fair that the present generation should approach this question, also, with an open mind and a sincere desire to do her full justice.

HERNDON'S AND WEIK'S BIOGRAPHIES

Unquestionably, the feeling that the home life of Mr. Lincoln was not happy was greatly strengthened by the appearance of

Herndon's *Life of Lincoln*, published some years after Mrs. Lincoln's death. Mr. Herndon was Mr. Lincoln's law partner and long-time friend, with exceptional opportunities of familiarity with the domestic life of the Lincoln family, his *Life* has had great influence in crystallizing the feeling against Mrs. Lincoln which already existed. In the preparation of this biography Mr. Herndon was assisted by Mr. Jesse W. Weik, who has within the past two years published a biography of Mr. Lincoln which is based almost wholly upon the earlier work of which he was joint author. It is most regrettable that Mr. Weik seems to have paid no attention to the evidence upon the other side of the question.

All that has been written by Messrs. Herndon and Weik, jointly and severally, should be read in the light of Dr. William E. Barton's characterization of Mr. Herndon in his remarkable book *The Paternity of Abraham Lincoln*. Dr. Barton writes: "His life possesses many contradictions. He was an ardent temperance man, and a drunkard. He loved Lincoln with passionate admiration, and is remembered as the chief of sinners among his traducers."

No one can read Herndon and Weik's biography without feeling that through it all there runs a vein of antipathy to Mrs. Lincoln. This should cause us to accept his unfavorable testimony only when corroborated by more trustworthy authority. As to his credibility I especially note his account of a wedding which did not take place because of the failure of the groom—Abraham Lincoln—to appear at the altar. This story is emphatically denied by Mr. Henry B. Rankin in his *Personal Recollections of Abraham Lincoln*. His statements are corroborated by Mrs. Lincoln's sister and half-sister, both of whom declare the entire story a fabrication and say that the only marriage arranged between Mary Todd and Abraham Lincoln was the one which actually occurred. Mr. Weik repeats this story, though evidently familiar with Mr. Rankin's *Recollections*, as he makes from it an extended quotation.

MR. RANKIN'S FAVORABLE OPINION

I have been greatly interested in Mr. Rankin's biography, which I consider the best authority regarding the personal life of the Lincoln family. Mr. Rankin is one of the few men now living who knew Mr. Lincoln intimately. He was a student in the law

office of Lincoln & Herndon, and was well acquainted with Mrs. Lincoln. He was with Mr. Lincoln when news of his nomination reached him, and enjoyed his friendship to the end. His father and mother knew Mr. Lincoln from the time of his arrival in New Salem, and were friends of Ann Rutledge and her parents. He is spending the evening of his life among his friends and neighbors in Springfield, where he is universally loved and honored. I quote from his *Recollections*:

I saw Mr. and Mrs. Lincoln in many and widely different situations during their married life; saw them . . . at the law office, during busy hours, in hurried consultation between each other on family, social, or business affairs; . . . saw them regularly attending church together every Sunday when both were at home; . . . with their children; with their friends, their political foes, and later with huzzahing party admirers filling their modest home and sometimes overflowing the streets around. . . . In none of these situations did I ever detect in Mrs. Lincoln anything but the most wisely and matronly proprieties and respect toward her husband, her family and her friends. She adapted herself cheerfully to all those exacting functions at their home required of Lincoln in his public life.

It is well known that Mary Todd, soon after going to Springfield, declared—perhaps half playfully—her intention to marry a man who would become President. Doubtless she had many opportunities to marry able and brilliant men, but Abraham Lincoln was her choice, and she never wavered in her belief that he would reach the White House. It was through her influence that Mr. Lincoln declined the proffer, by President Fillmore, of the Governorship of the Territory of Oregon. Mr. Lincoln was inclined to accept but declared that he would leave the final decision to his wife. She, with greater political sagacity, refused her consent, and the offer was declined. She saw that removal to a distant Territory would be fatal to his presidential ambition, and there is little doubt that she was right.

Only the Almighty knows what ills might have overtaken our country had any other man than Abraham Lincoln been nominated by the Republican party in 1860. If we owe his nomination to Mrs. Lincoln's political sagacity we can forgive her for being born and educated in a slave state, which seems her chief offense. History will eventually do her justice, but it would be far better to do her justice now.

Lincoln

By Thomas Curtis Clark

Wise with the wisdom of ages,
Shrewd as a man of trade,
Grim as the prophets and sages,
Keen as a damask blade;

Firm as a granite-ribbed mountain,
Tender as woman's song,
Gay as a scintillant fountain—
Yet was he oaken-strong.

Here, the wonder of woes:
Born unto pain and strife;
Dead, 'mid a thousand pæans,
Deathless, he enters life.

From "Lincoln and Others,"
by Thomas Curtis Clark

Disciple Making

Helpful Suggestions for Winning Others to Christ

By Rev. R. C. Gillie, M.A.

Ex-President of the Free Church Council of England and Wales

I WRITE for young disciples of the Lord Jesus, who have begun to awake to the claim of Personal Evangelism. Our Lord expects every one of his people to seek to win others to allegiance to him. That means *you*. But it is easy to blunder, to do more harm than good. Let me try and guide you.

I. ACCEPT YOUR RESPONSIBILITY

There is some one in your neighborhood whom you can influence more readily and more surely than any one else. Probably it is some one about your own age and of your own sex. But it may be a child or an older person. Look around the circle of your kinsfolk and of your acquaintance and ask yourself, "For whom has God made me responsible? To whom can I best give my Savior's message?" You will not have to look far. There are so many around you who are not definitely committed to Christ. Go on the quest.

II. RECOGNIZE THE DIFFICULTY

You are going to attempt something which will require all your kindness, skill, and care. Most people are shy of speaking of personal religion, even if they are anxious to know the way to God. Many resent an appeal unless it is made at the right moment and in the right way.

You will require readiness to do kindnesses to those you seek to win. You must try and understand them. You must seek to stand in their shoes and know what hurts them and what baffles them. Perhaps they once tried to be Christians and took the wrong way. Perhaps they have got a wrong idea of what being a Christian means. Perhaps they have some special temptation which conquers them again and again. If you go hurriedly and say, "Won't you give your heart to Christ?" you may just drive them farther off.

Besides you will have to watch your life. If you are going to be a disciplinemaker, your life will have to speak as well as your words. Unless it is clean and straight and self-controlled and joyous, it will contradict your words. I don't mean that you must wait until you have conquered all your faults. But you must set out to conquer them by Christ's help. Everybody knows whether or not you mean business in the Christian life. See that you do.

III. SEEK THE REINFORCEMENTS

When you have got to this point, you may be ready to give up. I should advise most of you to give up, *if you had to act alone*. But God is partner with you in this work. Begin to pray about this task of yours. Ask him to give you what you have not, so that you may not blunder. Ask him to prepare you and to guide you and to keep you from worrying about what you are to say. All the responsibility is not yours. He is responsible, too, and he will help you to bear your responsibility.

As you pray, you will become wiser and braver and more peaceful about what you want to do.

IV. AWAIT YOUR OPPORTUNITY

If God means you to speak, he will give you the right moment, and will help you to recognize it when it comes. That does not mean you are to be idle. You can make your plan for a private talk. But be ready to lay your plan aside. Do not force conversation. Just

be yourself. Remember your influence will tell when you least expect it and in ways you cannot explain. Your words are needed as well as your influence. But if they come too soon, you may spoil everything. They may also come too late. But if we are sensitive to God's leading, and full of friendliness, we shall know the right time. God gives confidential moments and he is doing his own work in the other person's soul.

V. HAVE SOMETHING TO SAY

You must not pose and you must not preach. How can you best put your plea? Two things should be remembered.

(1). Do not seek to win people just for your church. You want them to know the Savior. Leave the church question for a later time. This great wonderful Person who is your Master and Lord wants this other life for his. It is your business to secure that.

(2). You can do most by speaking of what you know yourself. Your own spiritual experience will tell. It is like radium; a very little is precious and powerful. Ask yourself, "What does Jesus Christ mean to me? What do I know of him in my life? What difference has he made?" Be quite real when you speak of him and don't exaggerate what you know and have felt.

A little truly spoken, at first hand, is far

better than much untruly spoken, at second hand.

VI. USE YOUR BIBLE

You must be ready to speak our Lord's own words. They are the foundation of your experience. They can give assurance when your testimony only awakens wistfulness and interest.

Know John 3: 16; 6: 37; 7: 17. Each of these verses crystallizes a great deal of what our Lord taught and lived. Be ready to bring this certain message of welcome. Fit it to your friend's need.

Be ready also with our Lord's challenges. Know Luke 11: 13; 12: 8 and 9; 18: 13 and 14.

Always it is your Savior who is behind the words, whom you seek to commend, but give your friend something to hold on to. Leave something in his mind that he will not be able to forget. The question for him is not, "Why should he come?" but "Has he the right to stay away?"

VII. LEAVE THE RESULT TO GOD

Do not nag at your friend. Do not worry yourself. Humbly lay what you have done before God and leave it with him. Sometimes he allows us to see the harvest at once. Sometimes the harvest is long in ripening. These are often the best harvests.

Learn from your failures. Do not fumble with them. Speak to God about them and he will instruct you by them. You will not lose heart if you bring every failure to him.

But sometimes you will have the joy of harvest. How glad you will be then!

Personal Evangelism

Meeting a Great Opportunity

By Frederick L. Fagley

ONE of the great needs of our time is to win men to an effective practice of religion. To bring this about in the life of the world is the chief work of our churches, for upon them rests the responsibility of creating and developing the "passion for souls"—an enthusiasm for winning man to God. Personal evangelism should have first place in every Christian's life. It ought to influence his thought and his actions, determine his habits, and render his life an ever-increasing blessing to others. It assures a place of service for every man and woman. As Dr. John Clifford has well said, "One absolutely indispensable movement for the healing of our diseased civilization; for the restoring of political and social order; for the training of the nations; for the triumph of brotherhood and good will, is that every man and woman who knows Christ and his Gospel should give time, energy, thought and faith to the task of winning others."

THE PLAN OF WORK

The plan for Personal Evangelism is, in reality, simply a program to organize, train and use in each church a group of consecrated men and women whose business it shall be to increase the membership of the church and to strengthen, as far as possible, the character and good works of the entire membership.

There may be those who hesitate to consider a definite program of Personal Evangelism, fearing lest mechanics shall enter too largely into spiritual work. But let us not be afraid to use sanctified common sense, for even a superficial observance of the ordinary course of human living will demonstrate that

results do not happen but are brought about, and that organization for good works in the church is just as lawful and as necessary and as fruitful as in any other relationship in life.

The organization for Personal Evangelism should be of the simplest sort. Excepting in rare cases, the membership should be selected by the pastor. He is the official leader of the people, and he knows the members of his church, their various abilities and disabilities, and he is selecting these people as his helpers. The number will vary according to the material in the church membership. In some of the larger churches as many as a hundred can be selected. In most churches at least a dozen or twenty can be found who will join with the pastor for a term of service.

TRAINING FOR SERVICE

The next step is that of training the personal workers for definite service. The pastor should plan for a number of evening meetings, and by far the most successful are those which include a supper in the church, followed by a brief period of discussion, and closing not later than seven-thirty or eight o'clock. The supper should be simple and served quickly so as not to consume too much time, and then the committee should give themselves to prayer, planning, and mutual encouragement. Perhaps half of the time should be taken up with a lecture or with a study of some theme related to personal work, suggested by the pastor or some one selected by him.

It is found helpful to have in the hands of the people a study book in the elements of Christian belief. For this purpose, Dr. Bos-

worth's book, *What It Means to Be a Christian* is very helpful.

There should be time for questions and answers and the exchange of experiences. This should be followed by the definite assignment by the pastor of names of people for whom these personal workers are to seek.

RE-INTERESTING ABSENTEES

Among the classes of people who need the ministry of such church workers as are gathered in this personal workers' group are the so-called "absentees." These are folks who have been members of the church in their home towns and have moved into the community. Their church letters are either in their trunks, or they are listed as "absentees" in the old home church.

A little study of the records of our churches reveals this fact—that there are approximately six million absentee church members in America. There is approximately one in twenty people in any community who has been a member of the church in days gone by, but who is out of communion now. Thousands of these people would accept a cordial invitation to reunite with the church and re-establish their connection with Christian work.

PERSONAL WORK WITH CHILDREN

The main task of the personal workers in their relationship with children is to see that every child of proper age is enrolled in the pastor's training class. Here the task is not only of winning the child to faithful attendance, but likewise of securing the co-operation of the parents. Here personal workers can be of inestimable value to the pastor. Frequently personal workers in securing the interest of the child in the pastor's training class will find that the parents also can be interested in the work of the church. These are perhaps the most fruitful prospects, and they should receive careful attention on the part of the pastor and the church workers.

THE MOTIVE IN PERSONAL WORK

It must be understood that training for spiritual work must be, above all else, spiritual. It does not require that a person shall be widely schooled in worldly things, but it does require that one who shall lead another into the presence of Christ, to know his love, shall know for himself what the love of Christ is.

If one simply desires to add names to the church roll, how futile all such labor is! But if one really is determined to help others into the best of life, how rewarding is this service!

The Commission on Evangelism is glad to send to pastors and church workers helpful leaflets and booklets for personal workers. Address the Commission at 287 Fourth Ave., New York City.

It Will Pay You to Read

PROHIBITION IN THE UNITED STATES OF AMERICA, by REV. WM. C. POOLE (*The Review of the Churches*, January). Dr. Poole is the Congregational minister of Christ Church, London, and a member of the Editorial Committee of this new quarterly, *Review of the Churches*. He reports accurately the story of the "evolution of Prohibition in the United States" and commends it heartily. Concerning smuggling he says: "The liquor barons of Europe must not be allowed to ride rough-shod over the rights of a free people." His closing sentences are these: "The moral urge of forward-looking peoples will no longer tolerate the old conditions growing out of a legalized alcoholic beverage traffic. A world conscience is rapidly crystallizing which will emancipate mankind ultimately from the curse of strong drink."

A Canadian Outlook

By Principal D. L. Ritchie

There are many signs that for the time being Canada is not comfortable with herself. What is wrong, if anything is seriously wrong at all, it is difficult to say. There are many complaints and no want of doctors, but there is nothing like a cure, how much less an agreed diagnosis. But from East and West there come a cry and a wailing. The newspaper with the largest circulation in Canada has been trying to make Canadian flesh creepy by a series of gloomy articles entitled "The Whisper of Death." A monthly magazine has been writing on an "Orgy of Extravagance." Headlines in other prints are:—"The Road to Ruin," "The Peril of Waste," etc. One cannot lift a newspaper without finding echoes of this fit of doldrums. Some public men have shared in the pernicious lament.

On the other hand, the ministers of the crown, and others, have been rebuking this loud-voiced pessimism, and with fact and figure, whatever their worth, have been meeting this newspaper alarm and painting rosy pictures of Canada's immediate future. It may be said that neither of the parties keeps in close grips with the actual facts. The color scheme of Canada's life is neither the black of night, nor the pink of a radiant dawn; it is simply the grey of undecided weather, which may turn to a gloomy day or break into a glorious noon. What the motive of the lurid danger signals East and West is, it is difficult to say. Of course the claim is that it is pure patriotism eager to save the country from shooting Niagara. But shrewd men are asking: "Is it politics?"; and all the more so since the leader of the Opposition, Mr. Meighen, on a long political pilgrimage the purpose of which was to woo the province of Quebec from which at present he has not a single supporter in Parliament, has been inclined to use dark colors in his speeches. But he had the courage to call the "Whisper of Death" balderdash. Or is it high finance bent on some foul game to bleed the public? It certainly has far too free a run in Canadian public affairs, to the serious hurt of all that is best in the national life. Nothing is more hopeless than a democracy that is content to be used by clever, and, it may be, pious rogues. Well would it be for Canada and other democracies, too, if a public conscience would make it plain that black-coated scoundrels will assuredly find a felon's cell along with other criminals. That is not yet, but it must come, and soon, if democracy is to survive in the world.

But the present outcry in Canada, whether inspired by patriotism or party politics or intriguing finance, has no real cause to justify it. Here, as in other lands, many things wrong need to be righted. There is need for vigorous retrenchment in public expenditures. The increase of Canada's population is disappointing and especially the fact that so many of her own sons and daughters, reared and educated at national expense, flee her borders. Confidence in our banking system has been rudely shaken by the grievous failure of one bank and the forced merging of others. In the far West and the far East, there is much discontent with fiscal and other burdens that make life hard and drive away the people. The cost of living is too high. Provincial and national debts have been foolishly inflated. Her provinces are blindly turning to the liquor traffic as a source of revenue, and that way madness and ruin lie. Let all the black spots be unveiled, for to earnest men and women there is no tonic like facing the facts.

But, when all has been said, Canada stands

broad-based on a satisfactory prosperity. Her credit in the world is good. Her dollar is at par. Her trade steadily increases. With a scientific immigration scheme steadily put into force her population will increase. The national railways are working toward solvency. There is plenty within her borders. Employment, except for seasonal causes, is good. Her development of hydro-electric power is wonderful. Her natural resources are vast. The majority of her people are bent on a high and worthy national life. What she needs is clean, patriotic politics in her Parliament and Legislatures, an end of her sectionalism, and quiet, steady confidence in herself. Her chief enemies are the "booster" and the pessimist, and generally speaking both are equally dangerous. But no one trying to see the condition of Canada steadily, and to see it whole, can have reason for being a pessimist alarmist.

One sometimes thinks that the churches are not giving to Canada all that a young country has a right to expect in spiritual culture and moral guidance. These are closely bound up with economic prosperity. Canada on every side of her life needs religious education—definite Christian instruction in faith and practice. Mayhap the ideal of too many of our churches is, in part, wrong. One hears much about "the inspirational message," and listens to far too many of them also, for in practice it is usually the somewhat loose hortatory address. Could anything be more futile? What churches at all times need is Christian teaching. Lasting inspiration comes from information and instruction, and nothing for long can take their places. An untaught church quickly becomes an ineffective church. Moreover, of late years much of the churches' strength has been spent in discussion, and, in not a few places now, controversy becoming needlessly bitter, alas! over church union.

It cannot with truth be said that the cause of union is prospering towards a happy consummation. It was hoped that with time and conference the split in the Presbyterian Church would largely be healed, and that with the approach of union something like a joyous unanimity would be reached. But the rent is becoming worse. The number of non-unionists both East and West is larger than was dreamed. They are in a stubborn, fighting mood, evidently resolved to carry the quarrel to the last ditch. Meanwhile, in their own church and in the other contracting churches, too aggressive and extensive work is held in abeyance. All forward movements are met with the cry: "Wait till union is accomplished." And so Church and State suffer while Christians spend their strength fighting one another.

The last move of the anti-unionists was somewhat unexpected. They are now seeking a legal injunction to prevent the unionist leaders of their own church having a part in presenting the necessary Church Union bills in Parliament. These bills have to do with questions of property. Of course, if the Presbyterian Church in seeking union has not obeyed its own constitution and done everything decently and in order, a minority is in order in seeking to have its rights protected. But much will depend on what they ask Cæsar to settle. If the issue raised is that a free church in a free state has not the right, when spiritually led, to enter into union with other churches, then big and far-reaching questions which many thought finally settled will be up again for decision in Canada. It will have to be determined how far Erastus is alive and dominant in this young democracy. This definite appeal to Cæsar on a matter of faith and order and of spiritual

liberty in action raises the fundamental principle of Christ's Church, so jealously guarded by the Roman Catholics and so stoutly vindicated by the Puritans in England, by Free Churchmen in Scotland, and by some of the Pilgrims in New England. It has always been concluded that the removal of the relics of Protestant Church establishment in Canada had finally buried that question. But it appears that it is to have a resuscitation. Should Cæsar's court venture to decide a spiritual issue and seek to prohibit a Christian Church, acting constitutionally, from obeying what it honorably believes to be divine guidance, a challenge to heroic faith will be issued which, it is to be hoped, Christian courage and endurance will accept surely for the last time in a nominally Christian country.

There is nothing that the Church Union bills more jealously care for than the spiritual liberty of the proposed United Church. In their very texture and by special clauses the "crown rights of the Redeemer" in his own church and his people's right to liberty in obeying him are asserted and vindicated. The answer to this appeal for a legal injunction may raise vast issues for Church and State. It may rouse that glow which the cause of union even among unionists so greatly lacks at present, for it cannot be said that outside of leaders, officials and committees there is much enthusiasm. The cause has been too long on the way; the people are weary of divisions and bickerings, they cannot be interested in legal quibbling. A clear issue like "the liberty of Christ's Church" may rouse them to action.

Whatever may happen to the cause of union at Cæsar's hands, there is nothing that Canada needs more than some such union. Spiritually, ecclesiastically, and nationally, union is vital to Canada's future. The land needs a Great Unifier to give it a soul that beats from the Atlantic to the Pacific, and how better can that be done than through the State school and a more closely united Church?



A Notable Theological Conference

The initial meeting of the Pacific Southwest Theological Conference was held in Los Angeles, Jan. 9-11. Assembled as an experiment by a group of leading ministers of the "modern" point of view of various denominations, it was attended by a multitude of both laymen and clergymen, and met with an enthusiastic appreciation that more than justified the faith of its founders. Meetings were held mostly in our First Congregational Church, though two great evening gatherings were accommodated in the auditorium of the First Methodist Church nearby.

For many of us, the high tide of intellectual quickening, united with the continuous flow of spiritual inspiration, has never been equalled at any other conference. This was due to several factors: the exceptional excellence of the speakers; the hunger for an apt statement of the scientific-religious approach to great matters of faith, which they amply fed; and to the able management of the president, who secured freedom from puerile intrusion from the floor, aroused hospitality for the speakers, and conducted the program with prompt precision.

In the vast field to be surveyed, the mistake was not made to attempt to cover it with a multitude of petit discussions. Instead, certain broad lines were chosen, with a few notable speakers, and the whole held to a real

unity of information and impression. The morning opened in each case with an address by an outstanding minister: Rev. Robert Freeman, Presbyterian, of Pasadena, on "The Foundations of Christianity"; Rev. L. A. Ferris, Methodist, of San Diego, on "The Spirit of Christianity"; Bishop William M. Bell, United Brethren, on "The Outreach of Christianity." In these eminently successful ministers it was evident that the thought basis is earnestly maintained.

The second address for the three mornings was given by Prof. Herbert L. Willett of the University of Chicago on "The Religion of the New Testament," sub-titles being, "The Background," "The Founder," and "The New Testament Interpreters." They were gratefully satisfying. A benignant face, lovable presence, Christly effluence, direct, straightforward presentation, unbelligerent, constructive; with a mastery of the subject which proceeded in a colloquial, graphic, convincing clearness. It was a condensed post-graduate course in New Testament theology with a master.

Perhaps more curiosity attached to the opening addresses of the afternoon than to other parts of the program. These were delivered by well-known scientists, men with a mediating point of view. President Ray Lyman Wilbur of Stanford University spoke on "The Field of Science"; Prof. S. J. Holmes of the University of California on "The Trend of the Race"; and Dr. Robert A. Millikan of California Institute of Technology and recipient of the Nobel Prize for Science on "The Reactions of Scientific and Religious Men to the Joint Statement." Not so gifted in address as their brethren, one realized that, all in all, on any platform, preachers are the most interesting speakers of any profession, yet these leaders in science, modest, accurate, cautious in statement, yet withal reverent and sympathetic of religion, were profitable to all in making us realize that a scientist's love for truth should penetrate all theological thinking; and that religious aspiration and faith are finding more and more general lodgment in the minds of scientists today.

In Dean Charles R. Brown of Yale, all Congregationalists renewed their pride, while all men found in him a rich mine of helpfulness. To him was given the largest place in the program. Each afternoon he conducted a discussion, opening it with a quarter hour address called "The Ministers' Question Hour." Three subjects were presented, "The Sunday Evening Service," "Work With Men," "The Personal Touch." He also gave the evening lectures: "Belief in God," "The Person of Christ," "The Value of Prayer," three of six subjects a little later to be given on the Earl Foundation at Berkeley. The Pacific Coast has always felt, even though Charles R. Brown be Dean at Yale, that he still belongs to us. All the nation knows that when he touches a matter he leaves the conviction that no one else need try to say anything on that subject.

Yet theologians must perforce be religious men. They worship. At the conference, worship took many phases, of course, but its happiest expression was in the music of the Fisk Jubilee Singers. Significant contrast: on the platform, inspired intellects presenting theology; equally welcome on that platform the most primitive songs presenting religion.

The irenic note—a real achievement. There was no warfare on any "ism" or "ology"; almost no controversial allusion or argument. There grew before us the body of a new knowledge of Christianity, increasing in its breadth and depth, more and more sure of itself. There seemed to emerge a loftier human appeal in the person of Jesus, a nobler appreciation of his real grandeur. We were considering, we

were appropriating, the things that are fundamental.

In the president, Rev. Frank Dyer of our Wilshire Church, there was felt to be the real founder and persistent spirit of the conference. As before stated, much success of the meeting was due to his presiding genius. Evidently everybody felt the same way, for he was chosen to continue another year in his responsible office.

Yucaipa, Cal.

CHESTER FERRIS.



Monuments to Lincoln

With the return of the anniversary of the birth of Abraham Lincoln our thoughts naturally turn to the monuments erected in memory of him; for to no other American have so many significant monuments been erected as to the Great Emancipator. These monuments are of various materials.

MONUMENTS IN STONE

Among the monuments in stone with which I have been deeply impressed are those at Springfield and at Washington. In the suburbs of the capital of Illinois there stands the stately monument, beneath which lie the remains of the man the State gave the Nation. I had the privilege one day of laying a wreath on the bier in behalf of my people. One cannot visit this monument, standing as it does in its lonely grandeur amid the oaks, without carrying away a sense of its fitness for the man who stood so much alone in his strength for this Nation in its hours of trial. The first of this January I had the privilege of visiting the monument to Lincoln in the outskirts of Washington on the banks of the Potomac. Leaving behind the sense of feverishness that centers about the White House, one approaches the great Greek Temple of American liberty with a sense of restfulness and of awe. Within, all is hushed as one looks upon the statue of the greatest American, confronting you directly as you enter. On the right is carved in stone the second inaugural address, revealing the deep impression the slave question had made on the mind of the re-elected President. On the left is carved in similar manner the famous Gettysburg address. Just above the statue of the martyred President are these words: "In this temple, as in the hearts of the people, the memory of Abraham Lincoln is enshrined forever."

MONUMENTS IN BRICK

Not less precious and even more significant are monuments to the savior of his country in brick. For many years six colleges for colored youth have crowned the encircling hills of Atlanta, and from the windows of their brick buildings the light has burst forth like bonfires of living light. These torches were lighted by the hand of Northern philanthropy. Today, however, these have been augmented by free public school buildings erected at a cost of a million dollars by the community. Moreover, in a certain city in the South there has been recently erected a hospital for colored folk on the spot where a school house was burned by whites. In this erection there was the co-operation of the Northern white man, the colored man and the Southern white man. Today it is the exceptional Southern State that is not planning to do larger things for the education of the colored youth. In more than one case a million dollars is being appropriated for this purpose. Every build-

ing for this purpose is a monument in brick to Abraham Lincoln.

MONUMENTS IN GOLD

Deservedly there are monuments to him in gold. Pathetic as was the plight of the white man returning from the lost cause, that of the black man was worse. Possessing nothing at the close of the war, scarcely the soiled shreds on their backs, today colored citizens pay taxes on two billion dollars' worth of property, earned by the sweat of their brow. The present prosperity of the South is indicated by the fact that in the city of Atlanta the land on which a slave stood in the heart of the city before the Civil War is worth as much as the purchase price of the slave himself. The present superior prosperity of this Nation is due to the fact that Mr. Lincoln freed it from the incubus of slavery sixty odd years ago. This, the richest nation in the world, is a monument to Abraham Lincoln in gold.

MONUMENTS IN BRONZE

The day before I visited the Lincoln monument I had the privilege of speaking to one thousand young colored people in their annual emancipation exercises in a school in Virginia under the very shadow of the capital of the Confederacy and amid the scenes of the last battles of the Civil War. It was in this vicinity that Lincoln came just after peace had been declared and the colored people fell at his feet, hailing him as their great deliverer. In these upturned faces in the Virginia school I saw living monuments to Lincoln in bronze. Multiply these scenes, and their significance is infinite.

A colored friend writing from a Western State is kind enough to say that these articles are of considerable inspiration to the colored race. I would that they might have some little share in making every colored citizen worthy of the sacrifice of their human redeemer; that is, monuments in bronze to Lincoln.

H. H. PROCTOR.

Brooklyn, N. Y.

Evangelistic Association of New England

The 37th annual meeting of the Evangelistic Association of New England was recently held in Boston. The general secretary, Rev. B. T. Livingston, reported 48 evangelistic campaigns conducted in the six New England States, New Jersey, Pennsylvania and Virginia, with Baptist, Methodist, Congregational, Presbyterian, Reformed, Federated and Community churches and the Y. M. C. A., and the organization of two interdenominational Sunday schools; 212 services in lumber camps and schoolhouses; 5,382 calls in homes and lumber camps, in addition to several tons of literature and barrels of clothing distributed; and 2,275 visits to Greater Boston Hospitals and 13,969 ward visits.

Addresses were given by Rev. Robert Watson, D.D., pastor of First Presbyterian Church, Boston, on "The Place of the Evangelist in the Church"; and Rev. A. Z. Conrad, D.D., pastor of Park St. Church, Boston, on "Progressive Evangelism, the Hope and Salvation of the Christian Church."

Allan C. Emery was elected president for the coming year.

Find the work for which God has chosen you. The romance of life is in rendering the service he has reserved for you; the tragedy is just to drift with no consciousness that you have a place of your own among the builders of God's world.—Supt. Charles W. Carroll.

Parables of Safed the Sage The Parable of a Cheerful Friend of Mine

I rode one night upon the Buffalo Limited, and in the morning we arrived in the city for which the Train was named. And the Car in which I slept was crowded, for the Uppers were taken as well as the Lowers. And in the morning the Wash Room was filled with men. And most of them put on Black Neckties, but one of them put on a Red one. And one of his friends inquired of him the reason, and he said, It is because I always wear a Black One at home. And I sympathized with him, for I also have sometimes Coveted a Red Necktie.

And as we were packing up our Belongings to get out, one of them looked at a Package which he had, and said, One of the Corks must have come out.

And another said, Can we not get away from the smell of it even here?

And he said, It is a new Improvement, and I make it myself; and I brought some Samples to hand to the boys at the Convention.

And I also had smelled it, and it was not Booze. It was Embalming Fluid.

And I went to Mr. Statler's Big Inn, and I found all my fellow travelers lined up at the Desk. And I beheld them as they met and conversed together, and one of them from Dallas, Texas, introduced another from Muskegon, Michigan, to another from Hannibal, Missouri. And they were a well-looking, well-behaved body of men, but remarkably cheerful and courteous.

And I said, This is not a Convention of Ministers. So I guessed again. And I guessed right. And in their Convention Hall in the Inn were samples not only of Embalming Fluid, but Pictures of the Latest Thing in Coffins, which no Undertaker calleth Coffins, and new ideas in Funeral Accessories. And they were not as Noisy as a Bunch of Ministers but they were as Gentlemanly, and they were remarkably Cheerful.

And I said unto myself, I wonder if it can be true that those men are least terrified by Death who ever look Death in the face, and if those see Life least fearfully who do not run away from the grim facts about the end of it.

Now I did not attend the Convention, having other Fish to fry, but for two days I boarded with Mr. Statler, and I met the Undertakers in Convention assembled as they rode with me in the Elevators and we met in the Corridors, and they were ever Courteous and Cheerful but never Boisterous. They laughed not so loud as Ministers away on a trip, and their smiles had a certain Restraint, but they were none of them Sad Men.

And a while after this, I had a discussion. And one man inquired, saying, What man is the Foremost Exponent of Progress?

And one answered, The Scientist, and another, The Editor, and another, The Teacher.

And when they came to me, I said, Consider that friend and exponent of Progress, the Undertaker.

And they thought that I jested.

And I said, Who was it that discovered the Circulation of the Blood?

And one said, It was an eminent man named Harvey.

And I said, Harvey made one other discovery also. He discovered that after he had discovered the Circulation of the Blood he was never able to convince any man of the truth of his discovery who was more than Forty Years Old.

And they said, Thou art sure right. And there is great need that this self-same Exponent of Progress shall get busy in the several neighborhoods wherein we reside.

With the Schools and Colleges

Dr. Eaton Closes Work at Beloit

President Irving Maurer has just begun his work as president of Beloit of which he is an alumnus. The interregnum between the going of President Brannon and the coming of Dr. Maurer was filled by Dr. E. D. Eaton, who has served two terms as president of the college. His work during this period has been of the highest value and has brought to Dr. Eaton himself great joy. He now knows how deeply his life is entrenched in the affection of the board of trustees, of the faculty and of the students. He has renewed and deepened the ties of friendship with the older members and has won new friendships among those who have come to Beloit since he went away six years ago.

The members of the faculty and their families gave a farewell party for Dr. and Mrs. Eaton and gave expression to their appreciation of him. The students at a chapel service did the same and at the same time presented Dr. Eaton with valuable presents as expressions of their esteem. Among the college presidents who have served long and faithfully, few have outdone Dr. Eaton in his two great terms of service at Beloit.

Women's Dormitory Completed

On Saturday, Jan. 26, the women students of the Hartford Seminary Foundation moved from Reed Hall, the old building which has been occupied for some 10 or 12 years, to the new women's dormitory which is the first of the group of buildings to be erected for the Hartford Seminary Foundation on the beautiful grounds on Girard Ave.

Notes from Knox College

Knox College has been carrying on its work this year successfully, with the student body beyond the limit of 550 which has been set, and a faculty stronger than ever before. On the Harvard Exchange, Prof. J. L. Conger of the Knox History department, is lecturing and studying at Harvard University, and Prof. K. G. T. Webster of Harvard is lecturing at Knox on the Medieval Civilization. Several of the faculty enjoyed foreign travel and study during the summer, and one is now on leave of absence studying in Paris. In the Biblical department, Dr. C. E. McKinley, pastor of Central Church, is giving two courses, one on "Biblical History" and the other on "Fundamental Ideas of the Christian Religion," drawn from an intensive study of the New Testament books. Prof. James Sterenberg is giving a course on "The Comparison of Religions," and a new course is to be offered by Dr. McKinley in the second semester on "The Appreciation of the Bible as Literature." The discussion groups organized by the Y. M. C. A. and Y. W. C. A. have proved popular, and interest in religious matters, both intellectual and practical, appears to be sound and wholesome.



AMONG THE NEW BOOKS



History of Iceland

A HISTORY OF ICELAND, by KNUT GJERSET (Macmillan. \$4.00). The story of the colonization of Iceland, its primitive customs and government, its progress and development until it achieved independence, is wonderfully interesting as related by Professor Gjerset. Its earliest inhabitants, he thinks, were Irish hermits "who sought seclusion from the world in the uninhabited islands north of Britain." But the first colonists, or permanent settlers, came from Norway, somewhere about 870 A.D., and the record of their coming is a tale of turbulence. At the close of the period (930 A.D.) there was a population of 25,000, at least. In 1920 it had increased to 94,696. The story of the development of the Christian religion is largely one of compulsory baptism during the early years, and the record of the adoption of the Reformed religion is hardly more satisfactory. Politically Iceland was first a colony of Norway, in 1262 becoming more formally a part of Norway. In 1600 "with the introduction of absolutism in Denmark Iceland was regarded as an integral part of the Danish kingdom." In 1903 Iceland achieved home rule, but "it was not till 1915 that it could be claimed for the Icelanders that they had established complete democracy in their political institutions: parliamentary government, unrestricted suffrage for men and women, and a legislative assembly elected by the people." The introduction and growth of the saga literature is treated at length. The closing pages tell of the immigrant population of Icelanders in America, especially in the United States.

Of Interest to Women

TO WOMEN OF THE BUSINESS WORLD, by EDITH JOHNSON (Lippincott. \$2.00). Nine chapters of excellent advice to business women, stenographers, secretaries, saleswomen, etc., and a closing brief word to employers. The advice begins with "selecting a vocation," and continues with such topics as, appropriate dress, avoiding familiarities, successful salesmanship, rest, recreation and vacation, bank account and safe investments, punctuality, self-improvement, etc.

A GUIDE FOR THE GREEDY, by ELIZABETH ROBINS PENNELL (Lippincott. \$2.00). A literary cook-book! A collection of essays which the publishers compare, not inaptly, to Walton's *Complete Angler*. And yet it is a practical book which the wise housewife will cherish for its good advice. It belongs, it is true, to the pre-prohibition days and Volstead has negated some of its suggestions, but much remains as practical in the "States" as in France or England. It was first published in 1896.

A BOOK OF UNUSUAL SOUPS, by MARY D. CHAMBERS (Little, Brown. \$1.50). A practical book for the making of fruit soups, cereal soups, nut soups, vegetable soups, and those heavy soups, hearty dishes "which make the one-piece dinners of many people," chowders, pea, and corn chowders, etc. One chapter deals with "accompaniments and garnishes."

THE BOSTON COOKING-SCHOOL COOK BOOK, by FANNIE MERRITT FARMER (Little, Brown. \$2.50). A new, revised and enlarged edition of a famous work with which all good housewives are familiar. It contains more than 600 recipes not found in previous editions.

Well illustrated and indexed, it is one of the most practical and useful works of the kind ever published.

Recent Fiction

SATAN'S BUSHEL, by GARET GARRETT (Harpers. \$2.00). An extraordinary story, which the publishers rightly call "the epic of Wheat." The plot cannot be described. It deals with the remarkable experiences of two men, Dreadwind and Weaver, who were gamblers in the Chicago wheat-pit. And then it takes the reader out into the country where wheat is grown and shows the desperate case of the helpless farmers. Nothing like it has been written since *The Pit* by Frank Norris, and this, in its very different way, is quite as remarkable as that story. It shows quite as clearly, though not with the minute realism of Norris, the deadly inhumanity of this gambler's game with one of the prime necessities of life. It is not the farmers only who suffer, but the world's starving population. The reader will be forced to face the question how a Christian Democracy can keep its title and allow such an abominable system to exist.

NEVER THE TWAIN SHALL MEET, by PETER B. KYNE (Cosmopolitan. \$2.00). The peril of inter-racial marriages is vividly set forth in this graphic story of the love affairs of Dan Pritchard, California merchant, and the beautiful South Sea Island princess and her rival, Maisie Morrison, also a beautiful western woman. Both women are deeply in love with the man, and their rivalry is the theme of a well-told, picturesque and adventurous tale.

THE OWL'S HOUSE, by CROSBIE GASTIN (Stokes. \$2.00). An exciting tale of strenuous adventure, shipwreck, smugglers, gypsies, pirates. Time, middle of the eighteenth century; place, coast of Cornwall at first, and later in the homes of the pirates and slave dealers of the Barbary Coast. A vigorous story well told.

THE STORM-CENTER, by BURTON E. STEVENSON (Dodd, Mead & Co. \$2.00). It is a startling experience, when setting out on a pleasure trip, to have, dropped in one's lap, a note, saying "To persist is to die!" Pretty near the limit is reached when, coming back from the diner, you find a dead man sitting in your chair! These things happened to a young Irishman on a trip to Algeria. And he was a long way then from Storm-Center, where the most amazing things occurred. Africa is a land of magic, of strange people and weird customs. The story describes what happened to two young men and two young women who invaded this land "to save civilization" from impending destruction which they believed was brewing at the Storm-Center.

THE FURTHEST FURY, by CAROLINE WELLS (Lippincott. \$2.00). Another "Fleming Stone" detective story. Two highly respected people, supposed to be brother and sister, are found murdered in their home. As they have no enemies and nothing was stolen the cause of the crime cannot be imagined. After fruitless efforts by local authorities, Stone, the famous detective was called in. He has a theory at once—which gives the title to the book—but is baffled for a long time in getting evidence. A rather hastily put together tale, but as good as most of the author's recent work and having some unusual features.

THE ALABASTER BOX, by JAMES LANE ALLEN (Harper. \$1.25). A pathetic short

story of the career of a gentleman of a past generation, courteous, unselfish, kindly, who "came too late to be understood" by a generation of a very different type. The body of the story consists of the comments made upon his life after his funeral, by various persons who had known him and had most of them not appreciated his fineness of soul.

Poetry and Drama

THE SINGING HEART, by LUCY W. PERKINS (The Currier Press. 75 cents). One feels that a tonic breeze from the hills has found its way to him, as he finishes this little book of poems. Going from page to page he meets always an eager, ardent, loving spirit, and comes time and again upon much charm of style. He finds all through the book, a fine sincerity, and a refreshing freedom from that sentimentalism by which minor verse is so easily spoiled. Two poems near the beginning, and two others at the end, give to the attentive reader mere hints as to the conditions under which this singing heart pours forth its blithe and brave strains,—in such words as "my pillow-car," and "if for one rapturous day blindness were gone." Playful fancy, grace in a variety of verse-forms, lilting movement, zest for life, and strength of the spirit, characterize these songs of an unfettered soul. One would like to quote, to prove his point, but must be content with merely mentioning the titles of a few of the poems most notable for grace of form and delightful pictures: such poems as *Vision*, *Clipped Wings*, *Refuge*, *The Lost Word*, *Love Song*, *Your Heart*, *March*, and the poems for or about children, such as *Birthday Bells*.

MONSIEUR AND MADAME, by EDWIN DIMOCK and LOUIS GLACKENS (Harper. \$2.00). The gender of French nouns is puzzling to children learning the language. An artist, Louis Glackens, has found a way which will fix the matter in youthful minds by personifying a number of common nouns, presenting them in pictures with masculine or feminine clothing. Each picture is accompanied by a verse in French written by Mr. Dimock using the correct gender. The words for fish, glove, cheese, arm, umbrella, peas, lemon, bridge, taboret, basket, etc., are masculine; while shovel, chair, key, watch, river, ball, window, door, boot, bottle, are feminine—and they are so presented.

PLAYS FOR A FOLDING THEATRE, by COLIN CAMPBELL CLEMENTS (Stewart Kidd. \$2.00). Seven one-act plays designed for production on small stages. Three are *Pierrot*; *Columbine* plays of singular beauty: "*Pierrot in Paris*," "*Columbine*," and "*The Return of Harlequin*." Three plays of the East, and one of the sea. Each play takes 20 or 25 minutes. Practical plays of exceptional interest and requiring but few actors and not difficult scenery.

OLD SONGS IN FRENCH AND ENGLISH, illustrated by RIE CRAMER (Penn Publishing Co. \$3.00). Eight old English Songs, and eight "*Vieilles Chansons de France*." A beautiful illustration in color heads each page of verse, and the music is presented on the opposite page. A handsome gift book.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

United States History

A Reliable and Readable Series

THE CHRONICLES OF AMERICA, 50 VOLUMES, edited by ALLEN JOHNSON (Yale University Press, Extra Illustrated Edition, \$225.00; Roosevelt Edition, full flexible leather, "pocket size," \$175. Pocket Edition, Holliston Extra cloth binding, \$119. Two-in-one, 25-volume set, \$87.75). We are glad to inform our readers of the new and less expensive editions in which this admirable series is now available. The distinctive feature of this history is that it is markedly readable. Each volume is the work of one man who is a specialist in the topic with which he deals, and who can present his material in readable form. Each volume is complete and may be read separately from the others. The new, handy form adds to the value in this respect, for it is truly a "pocket edition." The new volumes have, it is true, not as many illustrations as the original, but each volume has a handsome frontispiece, in each instance the work of a celebrated artist and some are prepared especially for this handy edition. Moreover, forty excellent maps not in the larger edition have been prepared especially for this, by a staff member of the American Geographical Society, to make clear the geographical setting of the narrative. We are not surprised to learn that this series is being adopted widely for the use of schools and colleges. The cloth pocket edition is said to have been acquired by the great majority of schools in New York State as a result of the interest and co-operation of the Department of Education of New York. In a pamphlet issued by the Department they refer to the series as "a publication of the first importance in the field of American history. . . written by authors whose historical scholarship is sound. The volumes are fascinating reading—clear, simple in language, and unencumbered by non-essentials."

We have referred to the fact that each volume is complete in itself. Taken together they cover the whole period from *The Red Man's Continent; A Chronicle of Aboriginal America*, by Ellsworth Huntington, to *Woodrow Wilson and the World War*, by Charles Seymour. One may choose any volume in which he is especially interested and have the complete story, as *The Quaker Colonies: A Chronicle of the Proprietors of Delaware*, by Sidney G. Fisher; or, *The Forty-Niners: A Chronicle of the California Trail*, by Stewart Edward White; or *The Reign of Andrew Jackson: A Chronicle of the Frontier in Politics*, by Frederic Austin Ogg. There are six volumes on the history of Secession, and eight volumes on the epic of commerce and industry. *The Cleveland Era* is described by Henry Jones Ford, *The Agrarian Crusade* by Solon J. Buck. In like manner the whole, many-sided story of the progress of our history is told under various topics.

We should add the practical item that each of these editions is sold by subscription, with satisfactory arrangements for partial payments. The volumes are not for sale singly. It is of interest also to know that arrangements are made for the presentation in moving pictures of this 400 years of history, in 100 reels of film, 33 distinct plays, under the management of the Yale University Press. The Columbus film has already been released. It is difficult to conceive of a greater educational service that could be rendered by a great university to the public than by this presentation of our country's history, first in this excellent readable form and then in carefully prepared pictures that can be used by schools, churches and in the public places of amusement.

An Outstanding New Book

The Fourth Gospel

This is a peculiar volume to place under the above familiar rubric, for, it is neither a book, nor new. It is rather the fragment of a book which Prof. Henry Scott Holland had planned and left unfinished at his death: two introductions, a detached note and an appendix. The material has been already published in the latter part of a composite work issued posthumously in 1920 under the title, *The Philosophy of Faith and the Fourth Gospel*. It is well that it should be now published separately. In spite of its fragmentary nature it is sufficient to reveal the author's general viewpoint.

This book owes its distinction partly to the perennial interest of the subject and partly to the freshness and warmth of the author's style. He is an enthusiastic believer in the historical value of the Fourth Gospel, and he is more likely to persuade the reader by his enthusiasm and his religious insight than by his arguments. But even his arguments move in the realm where Johannine criticism must more and more center,—the religious and literary character of the book as a whole. Dr. Holland does not rely much on this or that detail of external testimony to Johannine authorship, nor upon the historicity of single touches in the narrative. The whole tone of the Gospel seems to him to come out of the personal experience of one who was formerly an eyewitness, but now writes from the perspective of long reminiscence. Most effective is the discussion of the trivial notes in the Gospel, so numerous and so lifelike. Dr. Holland, like the author, understood the psychology of such touches. He can make flesh and blood out of such comments, as "the woman left her waterpot," "he confessed; and denied not," "Philip cometh and findeth Andrew." He argues rightly that many of them cannot be symbolic; his only alternative is that they are the natural, naive, yet otherwise pointless reminiscences of an eyewitness. The whole Gospel seems to him written from the disciples' point of view,—their disappointment at John's refusal of Messiahship, the diary of events when they were first called, their suppressed questions (4: 27; 21: 12), their memory of former dullness (12: 16). Dr. Holland is haunted with the human experience of faith and rejection. He feels it must be original with those who witnessed it in the first generation: "He came unto His own and His own received Him not."

Effective also is Dr. Holland's argument that the Fourth Gospel fits the synoptics. The evangelist knew and took for granted the work of his predecessors, but Dr. Holland by the same subtle psychologizing attempts to show how he explains quite unintentionally what in the earlier records would be to us unclear. In the synoptics Jesus often appears more than human; all this is explained if he actually was the self-conscious Son of God that the Fourth Gospel makes him. The First Gospels also seem to our author to presuppose a Judean ministry; all this is explained if we take the Johannine supplement as showing that Judea was the main scene of Jesus' ministry, "his own country" (4: 44), and Galilee merely a retreat from danger. Also John's date for Jesus' death suits many elements in the synoptics better than their own reckoning.

Dr. Holland argues briefly that the author's mental processes were Jewish not Greek. We have been deceived by the camouflage of a single Greek term in the prologue into supposing that Hellenistic philosophy is the key

to unravelling the whole mystery, whereas the *logos*, if Greek at all, is only a superficial link by which his opening verses are connected with the alien strands of his environment. He is a Jew in mind, in memory, in style.

With this last point, at least, many must agree who will not go the whole way with Dr. Holland. Rendel Harris, Professor Burney, and Professor Montgomery have all lately brought to English readers of the Gospel new evidence for the Semitic background of its thought and language. It is a far cry from thoroughgoing Hellenism, whether Jewish or Christian. And yet no strand of Jewish or Christian thought known to us from Semitic sources exactly agrees with the Gospel either. It is individual in so much of its religious thought and terminology that it cannot be classified at all.

The reviewer does not like to quarrel with the other elements in Dr. Holland's impressive argument. They are such charming psychology and religion even if they are not correct history or criticism. But the readers should perhaps be reminded that no infallible test of lifelike touches has yet been invented to distinguish in their art the more from the less imaginative historians. As for the synoptics, they certainly do not require a Judean ministry; their authors do not imply (p. 32f, 65) that the owner of the upper room or the owner of the ass's colt were old friends of Jesus, that Bethany was an old haunt of Jesus, and Galilee only a retreat (p. 71). It is only Matthew (27: 57 by a false inference from Mark) who makes Joseph of Arimathea a disciple of Jesus. Even Jesus' own disciples had no expectation that Jesus' visit to Jerusalem would prove fatal (p. 65).

There is also another explanation of the way in which the "supranormal" character of Jesus is presented in our Gospels from that suggested by Scott Holland. All the evangelists shared the exalted Christology common in the church from the time of Paul; that the synoptic writers make it less explicit than John is perhaps due rather to the way they conceived their task and used their material than to any comparative remoteness from their hero. It may be the consciousness of the church more than that of Jesus which comes into fuller expression in the Fourth Gospel.

Of the author, Dr. Holland argues that he is a spiritual genius, and therefore could not be unmentioned in Christian history (p. 124), and that "either the book was written by the Apostle, or we are totally unable to account for its existence" (p. 128). We may admit his premises, a spiritual genius and possibly an apostle, but we need not be dismayed by the humbling alternative; we must still confess our ignorance both of many personalities in the early church and of any school of thought, Greek or Jewish, apostolic or unapostolic, that fully explains the character of the Fourth Gospel.

HENRY J. CADBURY

THE FOURTH GOSPEL, by the REV. HENRY SCOTT HOLLAND, D.D. (E. P. Dutton & Co., New York. 1923. pp. 174. \$2.50.)

It Will Pay You to Read

MAHATMA GANDHI, PART III, by ROMAIN ROLLAND (*Century, February*). The concluding section of a remarkable biographical sketch of one of the most notable reformers of modern days. This brings the history up to date and shows Gandhi imprisoned, but with his influence in no way diminished. M. Rolland believes that Gandhi leads a movement which is world-wide, that he is right when he says: "Non-violence has come to men, and it will remain. It is the annunciation of peace on earth."

The Editor's Bible Class

Conducted by William E. Gilroy

What the Bible Means to Me

The other day there came to my office a breath of air from old Concord, in the visit of a fine old rustic saint and philosopher, with staff in hand. His clear eye and healthful countenance bespoke wholesome and noble living, and his conversation revealed the fine spirituality of his interests and outlook. He told me that he was over forty years old before he had come to newer and freer views of the Bible, and that the other members of his family were still literalists who regarded him as far astray. I was passing through the crisis, which I described last week, when I was twenty, but my visitor and I were agreed in this, that the experience through which we had passed had made the Bible a new book to us, and that not for anything would we sacrifice the joy and spiritual satisfaction that the free approach to the Bible and untrammelled honesty in its study and interpretation had brought to us.

I have promised this week to speak of *What the Bible means to me*. My space is entirely inadequate and I can only suggest in barest outline a small part of its enrichment.

1. As I have read the Bible as God's book given through human agency for human life, I have come to realize what a marvelous record it is of *human experience*. When I believed that the writers were mere automatons simply holding the pen that the divine hand guided, I never felt this thrill of human interest, but now that I have come to see that its writers were men of flesh and blood, writing, each with his own style and background, out of their actual experience in the quest and discovery of God, the Bible gives a new impulse to my own quest of God. I find in its pages a fellowship of good men. I live with them and they help me, as I could not be helped by any mechanical record, or any writing that came simply by magic. The glory of the Bible is that it has come out of man's daily life of struggle toward the light and toward the right. It is a *human* book and, therefore, it concerns *me*.

2. It is a book of amazing honesty in its relation to all the problems of life. It faces them all—the problem of creation and of existence, the problems of sin and suffering, of progress and social injustice. I know of no other book that meets life so squarely and honestly in all its deepest experiences.

3. It is a book of rare truthfulness in the honesty of its records. Here are Abraham, Moses and David, great national heroes, and yet the Bible tells the truth about them with a candor and honesty that most modern Americans would condemn in any one writing about our national heroes. Abraham's lie, Moses' anger, David's adultery and murder, are all recorded with impartiality and fearless condemnation.

4. It is a book of marvelous literary quality and beauty. The story of Joseph, the problem of Job, the tragedy of Saul, are all set forth with a literary skill that could have been born only of rare spiritual life. One does not need any theory of mechanical inspiration to realize the quality and spiritual grandeur of the men who wrote these records. They had the inspiration of divine purpose and profound love of truth and righteousness.

5. It is a book of amazing social justice. Here is no respect for persons. The poor and lowly have their place with kings. Almost throughout, the Bible is full of the passion to

right the wrongs of the oppressed. It is the most revolutionary volume in history. Nor is its note merely that of denunciation of wrong; it reveals the constructive principles and ideals of the Kingdom of Heaven. It is a book of pure social idealism.

6. Finally, and most important of all, it is the book of Jesus, the Christ. Here is the record of his life and teaching, the story of his revelation of God. Nothing can make truth more true, and no theory of inspiration can add to the effect of this simple narrative upon the soul. It is the *inherent* quality of the Gospel story, and not the seal that man has put to it, that makes it commanding for the soul. Men respond to it, or they do not, according to the spirit they bring to it. It inspires those who yield to its inspiration.

So the Bible is to me a world of glory—the highest revelation of human nature, the highest revelation of God, but a revelation in which the *book* speaks through its greatest character—the personal and ever-living Christ. Once I stopped at the *book* and read it in the letter, now I go on to the *Word of God* as expressed through Christ in the soul and I read the *book* in the spirit.

The Period of the Judges

Comment on the International Uniform
Sunday School Lesson for February 24.

Scripture Reference, Judges 2 : 16-18 ; 7 : 2-8

Probably the most illuminating commentary on the Book of the Judges for present-day readers may be found in reading the records of our own American pioneer and frontier communities. Such a story as that of "bleeding Kansas," or of the "Vigilantes" in California and Montana, helps to explain the nature of the times and the problems. Such modern illustrations place the heroic leadership in the right atmosphere and they enable us to understand the seeming cruelty of stern and crude situations.

Primitive communities develop a relentless code for their own protection. The man who sins against the communal life has scant sympathy. In a ranching country the horse-thief and cattle-thief are dealt with summarily and without mercy. In a primitive mining community the thief or claim-jumper is similarly the arch-criminal. Each community develops, and emphasizes, the safeguards against, and the extreme penalties for, the particular crimes or courses of conduct that most vitally threaten its own life.

Here in Israel, passing out of bondage, with a national life not yet formed, and under unsettled conditions, the supreme menace was to the moral fabric of the life of the people. The difference between idolatry and the worship of Jehovah was not merely a matter of difference of opinion—it was the difference between loose and immoral practice, and the sense of sanctity in social and family relations. The leaders of Israel set their faces as sternly against the corruptions of the surrounding peoples as our frontier communities set themselves against the horse-thief.

Let us note here the noble moral and spiritual elements that arose out of these conditions. Take this story of Gideon, which comes specially within the scope of our lesson. What a profound message it conveys! Think of a man really believing and acting upon the principle that numbers do not constitute moral

right and strength! Napoleon in his cynical ambition thought that God was "on the side of the great battalions," but Gideon, ages ago, knew better. He was a pre-discoverer of the truth of the proverb that "the wicked flee when no man pursueth." Is there anything finer than the faith, courage and clear vision of a man who believed that a small army of picked, fearless and convinced men was of more power than an army of ten thousand of listless and fearful heart?

It is easy to say such things as that "God and one make a majority," but how few men really believe and act upon that principle!

Is not Gideon's triumph also true to fact? How marvelously history has vindicated men of conviction who were outnumbered and outvoted in their day, but whose principles triumphed in the end.

Some years ago I met a brother pastor one day, and inquired how everything was going with him. "Splendidly," he replied, "we had a glorious revival last week and *got rid of fifty*." It was a somewhat unique way of tabulating revival results, but from what I knew of that man's church he was not far wrong. He had at least fifty cantankerous Pharisees who were a hindrance rather than a help. Statisticians and worshipers of big church rolls will be after me if I continue in this vein. As a matter of fact we do not want to lose any of our people; we want to win them all to high standards of life and service. But Gideon's message is that in the debasing of the standards there is danger. Better a church vitally Christian and small than a church large in numbers and weak in every spiritual way.

Among Our Institutions

The oil geology class of Fairmount College, under the leadership of Doctor Swartz, is making a series of trips to the nearby oil fields for actual observation and practical prospecting. Recently the clothing class listened to a lecture on interior decoration by the representative of a local store. The talk was made especially interesting by illustration of a poorly arranged room and the re-arrangement of it to make it attractive.

Whitman College has 465 students enrolled this fall. In this number is a higher percentage than ever before of ranking scholars of the high school graduates of the region. There are 239 men and 226 women; 195 have registered for the first time; 103 of these are men and 92 are women. Of the old students, 136 are men and 134 women. Under the necessities of the situation, the enrollment of women has gone above the maximum of 200. The enrollment of men remains considerably below the maximum of 300. As the registration has approached the maximum, however, more care has been taken in the selection of applicants, both men and women. Those whose general qualifications for entrance were poor have been advised not to undertake the work of the college. These figures do not include the fall registration of the Conservatory of Music, which is 230, of whom 84 are also college students.

Ideals

By Jean H. Brown

Measure me not by the work of my hands,

For the deeds I may have wrought,
For the things of the hands are the things of time,

That pass and are soon forgot,
But measure me by the dreams I've dreamt,
For the vision I've kept alway,
For the vision of man is the measure of man,
That lives eternally.



WITH THE CHILDREN



The Old Moon-Viewing Stone

By Blanche Elizabeth Wade

Not far from the great city of Yokohama there is a beautiful wooded slope stretching upward to the soft blue skies, and downward to the Valley of the Rice-fields, as the peasants call the level land of the ravine between this wooded slope and the bare hills upon the other side.

Upon this wooded slope stands the home of a maker of lanterns. Daytimes, the maker of lanterns used to work in the rice-fields of the valley and help in the care of the gardens of a few wealthy families near by. But evenings and such odd times as he could get from his daily work he spent in his workshop, which was the room at the back of his home, and which looked out upon his own small bit of garden he had cleared from the wild, rugged side of the slope, and beyond which he could gaze at the thick trees which seemed to go up to the very skies.

In the workshop there were beautiful things, —rice-paper tissues, hoops of bamboo, colors, brushes, bits of metal, silk cords, thin, silky materials, books of his own designs, and a delightful clutter of tools, and such articles as he required for the making of his lanterns.

Near the little house, at the back, was his go-down, or storehouse, and in it were kept the lanterns as they were finished and ready for sale in the market of the city. Then when the season of the festivals of the various flowers came, he journeyed to the city with such lanterns as he wished to sell, and there found a ready sale for his beautiful wares. Often there were people who were disappointed at not being able to buy certain lanterns of his because others had been there ahead of them to buy. For these disappointed ones, the maker of lanterns promised to make similar lanterns, and he never failed to fill such orders as soon as he returned to his workshop and could get the time.

The little garden at the back of his home held an object most dear to the maker of lanterns. This was a huge boulder which had appeared almost as though by magic. It happened in this way.

Once when the maker of lanterns first came to the slope and found that here if he worked hard he could make himself this little home, he was standing upon the bit of wild spot where now stood the house and he made a wish exactly at the moment the new moon peeped for a mere glimpse over the wooded slope and then sank back out of sight. The wish was that some day here might be his home and his garden where he might live and work, and that in his garden he might save one spot where he might come to catch just a sight of the new moon when the skies were clear so that it could shine down upon his home.

The very day after the wish was made he set about bringing it to pass. That was a sensible thing to do. Some people make a wish and never think of doing anything but wait for the wish to come true, and sometimes they grumble when it does not come true, and wonder why it has not. But the maker of lanterns was wise enough to know that a wish worth making is worth working for. So it was that by working hard at that bit of bare, wild place on the slope he built him his house and made his garden, though others laughed at him when

he first set about so discouraging a piece of work.

On the evening of the new moon that would find his house and garden finished at last, the maker of lanterns was sure as he watched it peep over the treetops that it smiled at his pretty little home, for was not the moon's shape like that of the cheerful curve of the mouth when one laughs for happiness? And the maker of lanterns took that as a good sign. He even agreed that whatever lantern he made should have somewhere upon it—whatever the rest of the design might be—a little symbol of the new moon. He kept his word. Somewhere on every lantern he made he tucked in that chosen symbol, and if any one asked him about it, he laughed and said only that perhaps the Seven Gods of Happiness had sent him that symbol.

Now it so happened that while the small home and garden seemed perfect, it yet lacked one thing, and that to him was no little thing. It was nothing more nor less than a Moon-Viewing Stone. For such a stone some gardeners have spent years of search before finding the rock or boulder to suit the place in the garden where the honored stone should stand.

At any rate, the maker of lanterns made another wish, and the wish as you can guess, was for such a stone. He intended to keep his eyes open, and to look for the stone from which he could honor the moon by being able from such a special lofty point to watch the bright sky smile at greater advantage. Wherever such a stone might be, if he once found it, he would spare no pains to get it somehow to his garden upon the slope. If one makes up one's mind to it, one can move even a Moon-Viewing Stone up a hill, so said the maker of lanterns.

For several years after the home was completed, the garden still had no Moon-Viewing Stone, though the maker of lanterns had even gone out of his way on his trips to and from the city in his search. Boulders there were, to be sure, but to his eyes not one of the hundreds he saw was good enough.

One day he set forth to carry to the city a number of lanterns ordered at the time of his last visit to the market, and little did he dream that it would be many a day before he returned to that home he so loved.

He left the hillside so early that it was not yet light when he took the main path, and he arrived in such good season that he had delivered all of his lanterns and had made a few purchases of materials needed in the making of more lanterns, when, before he could think what had happened, the whole world turned over, so he thought afterward, and he was held down by some great monster until he lost all sense for a time. Then when sense and feeling came back to him, he was lying in a rude shelter by the wayside, and was cared for by foreigners who had succeeded in bringing him back to life from his half-suffocation in the smoke of the great fire that followed the earthquake which he afterward learned had made thousands homeless and laid waste cities.

Luckily, the maker of lanterns was not seriously injured, and when able to go back to his home and his work he made the journey by easy stages, and not without many misgivings as to whether he should find any home left. So greatly had earth been changed by the

earthquake, that no path was familiar. He lost his way more than once, and even when he reached the Valley of the Rice-fields, the wooded slope had not escaped its share of the awful twistings of the ancient earth.

At last he had climbed to his own little home. It was late afternoon. Dusk had not come, and there, untouched by disaster, he found everything as he had left it. Ah, but no! Something had happened in his garden! Could he believe his eyes? There upon the spot he had chosen for the thing lacking stood a Moon-Viewing Stone worthy the name! It made him gasp. Never could he have found and placed so beautiful a boulder, had he searched the world over! Best of all, it did not appear to have been newly brought to the garden, but looked as though it might have stood there through the centuries, for it was deeply sunken into the earth, and its old surface, in spite of the scrapings it must have had in tumbling into its present position, had bits of old lichen and moss upon it that looked ready to go on living contentedly, with courage to forget the horrible force that had brought it there.

That night was the night for another new moon, too,—just the right touch to fit this story at this point,—and the maker of lanterns almost wept for happiness as he climbed to the top of his old Moon-Viewing Stone to wait for the coming of the little sky-smile. In those moments of waiting he let all the thankful feelings surge through him, for the earthquake had not destroyed him. He could live to help some of those others who had suffered. The gift of the earthquake to him was that of the wooded slope upon which he lived. Had it not held secret among its thick trees, all the years since the earth began, this most wonderful of stones? And had it not given to him that which he might never have been able to discover himself?

The little new moon peeped over the slope, and as he saw it, the maker of lanterns found that, in spite of himself, his own mouth was joyfully taking the same shape of his favorite symbol!

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Bedtime

As A was sitting fast Asleep,
 "It's time for Bed," said B;
 C Crept into his little Cot,
 To Dreamland off went D.
 E closed its Eyes, F Fretful grew;
 "Good night," G softly said;
 H Hurried up the wooden Hill,
 To put itself to bed.
 J Jumped for Joy when bedtime came,
 K Kissed good night all round;
 L asked for Light, M found the Match,
 The land of Nod N found.
 O Owned that it was Overtired,
 To Pillowland P Pressed;
 Q Queried why it was so Quiet
 When R Retired to Rest.
 S went in Search of Slumberland,
 Too Tired was T to stay;
 U went Upstairs, V Vanished, too,
 And W led the Way.
 When X 'Xclaimed, "How Y does Yawn,"
 With Zest responded Z:
 "I'm last of all to go to bed,
 But here's a nap for me!"

—Exchange.

OUR INVALID PARISH

Winfred Rhoades
Pastor

Dynamic Power from the Imprisoned Life

In answering the questions which were asked in this column some weeks ago, one correspondent wrote of having had to learn to "cease to struggle futilely when the knowledge was borne to me that I might live but would probably never walk again," and of having set to work at the same time to make "less onerous the burden of those who must care for me." Farther on in the same letter this man speaks of feeling keenly the need of opportunities for service, "though perhaps it is rather the need of ability than of opportunity—for I have found that Opportunity knocks often at the door that is opened to it."

These are fine words. If we cannot conquer circumstances we can resolve that circumstances shall not conquer us, but that out of misfortune we will bring some good fortune. "Be ashamed to drivel," was Dr. A. C. Thompson's trenchant appeal to his hearers one day in the Eliot Church of Boston.

John Bunyan might have drivelled when the door of Bedford jail closed upon him in 1660, and kept him twelve years in confinement just because he had dared to preach Jesus Christ in a way not sanctioned by the government of the moment. But he chose to make the prison cell a door to greater usefulness, just as the nervous disorder which for years before that he had had to endure helped him to the power of vision so wonderfully used in *Pilgrim's Progress*. St. Paul might have drivelled when his far-flung journeys for proclaiming new life and new hope through Jesus Christ were stopped by prison doors and an armed guard. But from his prison he preached to the men who were able to go forth into the world upon the journeys his feet could no longer take, and helped to direct and inspire the greatest movement of all time, and sent out to all mankind words of imperial truth, and poetic beauty, and commanding power, which have ever since been singing themselves into humanity's heart as among the most inspiring words ever penned by the hand of man.

It may be that sometimes the hidden lives are as great a power, in the things the world most has need of, as the lives of those who are rushing about all the while on strong feet. If one must be weak in one way, he need not be weak in all ways. There is that parable of the yeast, once more. It is hidden away, but it is a needed power in the world. It works unseen, but it works. A life may be crippled and shut away, but if it is helping to increase spiritual power in the world, it is helping to give the world its great and most needed dynamic. Soon or late, the world must learn that it is not by might nor by power, but by spirit, that problems are solved, and peoples are exalted. Except as material power is directed by spiritual power, for the spiritual ends of mankind, it becomes a curse instead of a blessing.

Here and there, we run upon men and women who are different from the rest of us. They are men and women of the Triumphant Spirit, and their lives are as shining stars in a world that needs such shining. Handicap makes a great opportunity for living such a life. We think opportunity is to be found only in New York or Chicago or London, only in the activities of business or the farm; but wherever one's life is placed, there is Opportunity—opportunity to do something usually, opportunity to be something always.

Closet and Altar

EVENING PRAISE

I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety.—Psalm 4: 8.

Lord Jesus! Thou art the refuge of my soul, the pillow of my head, the comfort and portion of my heart. Wide as it is, the world is not large enough to be my place of rest. . . . For me, let them spread the couch in this world how and where they please; in the sacred will of my God and the love of Jesus Christ I will tranquilly repose.—*Christian Schrivers*.

We should take care so to manage ourselves all day, especially when it draws toward night, that we may not be disfigured and put out of frame for our evening devotions; that our hearts may not be overcharged, either on the one hand with surfeiting and drunkenness, as theirs often are who are men of pleasure; or on the other hand with the cares of this life, as theirs often are who are men of business; but that we may have such a command both of our thoughts and of our time that we may finish our daily work well; which will be an earnest of our finishing our life's work well; and all is well indeed that ends everlastingly well.—*Matthew Henry*.

See, where the orb of day
In glory sinks to rest,
The clouds of gold and purple crown
The mountains of the west;
And eve in silence brings
The night on dusky wings.
It is the hour of peace
And hearts to heaven ascend:
Come with your burdens and your care,
To an unchanging Friend;
And let the passing day
Bear all your fears away.

Greek Church, tr. by John Brownlie.

The pilgrim they laid in a large upper chamber, whose window opened towards the sun rising; the name of the chamber was Peace, where he slept till break of day; and then he awoke and sang.—*John Bunyan*.

Do not judge all life by the weakness of this eventide. . . . What we have to do is to cry unto God with our voice, and in answer to that prayer will come not deliverance but sleep that is rest, a season of recital and reinvigoration, and in the morning, awakened by the very hand that gave us sleep, we shall be able to account ten thousand as one man, and all the host of the enemy as but so many clouds which the wind driveth away.—*Joseph Parker*.

O Lord, most merciful, who hast this day sustained us in our work, grant us the rest of quiet sleep, that we may be made strong for all thou givest us to do hereafter. Take away all disturbing thoughts and faithless doubts of thy good purpose toward us and in the assurance of thy forgiving and forgetting give us the consolations of our penitence and thy good promise. And to thee be praise for love of men which gives us opportunity, and for thy lovingkindness in Jesus Christ which assures us of the place and work of sons and daughters in our Father's house. And may this peace and rest come from thy bounty to all who are dear to us as thou givest thy beloved sleep. Amen.

Isaac Ogden Rankin.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

Satisfying the World's Hunger

Comment on the Christian Endeavor Prayer Meeting Topic for Feb. 24-Mar. 1

BY HERBERT W. GATES

Topic: One Half the World Lacks the Gospel: What Shall We Do About It? Matt. 9: 35-38.

Study to Know Conditions

Opportunities for increasing our knowledge of world affairs are so many and so attractive that there is little excuse for remaining in ignorance. Note these facts:

1. *The Need of Health.* In most non-Christian lands ignorance of the simplest rules for preventing disease is well nigh universal and the tragic cruelties perpetrated upon the sick and aged in the name of medicine are appalling. As a result the death rate is great. Eight out of every ten babies in China never live to grow up.

2. *The Need for Education.* Ignorance is a handicap in every aspect of human activity. It affects industry, social life, and religion. Ignorance and superstition go hand in hand and superstition almost invariably becomes cruel at times. Religious worship to thousands of our fellows is a system of organized fear.

3. *The Need of Industrial Training.* This has a direct influence in the development of Christian manhood. Self-respect is necessary to a complete individuality and this cannot come without the power of self-support and productive activity. Study the work of Richard Winsor and Sam Higginbottom in India and Albert LeRoy in Africa.

4. *The Need for Justice in Human Relations.* Where the gospel makes itself a real power, there tyranny, despotism, racial prejudice and kindred evils must inevitably yield. Compare the conditions John G. Patton found in the New Hebrides and other islands of the South Seas with those that prevail there today.

5. *The Need of the Love of God.* Social conditions, poverty, famine, misery, and disease are concrete and make an immediate appeal. It is not always so easy for us to appreciate the dire need of those to whom the gods are evil spirits, for whom there is no such thing as a loving, all wise, and unchanging Providence in life. We have grown up in a spiritual atmosphere. But there is the more need that we acquaint ourselves with the situation where Christianity does not rule.

The Need of Prayer

One's study should be vitalized by personal contact with God. Prayer for missions that stops with a petition that the Lord's work will be done somehow and by someone is not worth much. That which makes God more real to us will help us to appreciate how much he may mean to others and to desire more earnestly that they shall know him.

Personal Consecration

There is also need of a clear understanding of what consecration means. It is not an indulgence in pious yearnings and smug phrases. It is the willingness to face facts squarely, to deny one's self in behalf of others, to give, to work with all one's heart and soul that God's kingdom may come upon earth.

Practical Suggestions

Secure the adoption of a mission study course in your society. Endeavor to send delegates to your state young people's conference or one of the Missionary Education Movement summer conferences.

Our Readers' Forum

Needs of the Indian

To the Editor of "The Congregationalist":

May I call your attention again to the situation and condition of the Sioux Indians? A few days ago I had occasion for counsel regarding a bright young woman, or girl rather, of 18 years. She had developed tuberculosis at our Santee School and must leave either for home or, preferably, a sanatorium. I recalled rescuing her some weeks before from her so-called home, a filthy tent by the river where she lived with an old grandmother and two indolent older brothers, poorly clad and often scantily fed. I gladly said, "Send her to the sanatorium." I was more than glad that the Government agent said so, too. We hope, with not a little fear, that many may be saved.

Recently a tuberculosis clinic was held at the Rosebud Mission upon certain groups of adults and school children, totaling in number 396 individuals. Of these more than one-third were found to be definite reactors. I recall that in a similar clinic held eleven years ago the percentage was said to be 15. I am not quite sure that the two examinations were upon the same basis of selection, possibly the comparison is not quite fair. The seriousness of the present situation is at least evident.

Tuberculosis is not the only physical ailment that threatens the Indian. I have seen recently two of the last monthly reports of the Red Cross nurse assigned to the Rosebud country, a Miss Elinor Gregg, daughter of a former Congregational pastor at Colorado Springs. Not a few of the details of these reports are pitiful, giving glimpses of wrecked lives and weakened, distorted bodies. Now and again she takes groups to Pierre for operations, now other groups to Omaha for treatment of their eyes. Sometimes the efforts bring relief, and sometimes the cases are too far gone for help. At least I am glad that at last there is an efficient trained nurse working among these people; only God pity her for the immensity of her task!

My own particular interest in this problem regards its underlying causes. Why is the Indian so easily and largely the victim of disease? The answer is not simple. There are various causes. But I emphasize one, the Indian's inertia, his lack of grip on life. And this comes largely from his failure to realize his primary responsibilities. His land, his home, his money, his business, the education and care of his children, are largely or wholly not in his own hands but in the hands of the Government. So long has this been true that the Indian has lost his initiative and all but lost his manhood. So when disease comes he has little to hold him to life and health. A sort of passive fatalism weakens his resistance. He lies down and dies.

How can the Indian be stimulated to realize a more vigorous hold on life and to nourish his health from within? My own thought turns to the matter of his allotment, of which I wrote some time ago. I would like to see the Indian create for himself a center of life interest, his home. I would like to see him fixed upon his land, not by law or order of the Indian Bureau but by his own personal realization of its worth and the chance it gives him to realize himself and make his life a joyous thing.

I have written how he is anxious rather to sell his land than to use it, sell it and spend

the proceeds. At the Agency a few days ago I stood in a crowd of white men and heard the bids opened on a whole mass of allotments. The hunger of the white man for land was very evident, while the attitude of the Indian was manifest from the length of the list of the lands offered for sale. Hundreds of tracts were offered, many were sold, and most of them sold cheaply. So the Indian is slipping economically, and as one result of that he is slipping in physical robustness.

Now I believe I am not far wrong when I say that the Indian's recovery of bodily energy is tied up with the question of his attitude toward his land and that the white man, who for centuries has robbed him of his native soil sometimes legally and sometimes by force, ought now by every possible means to help the Indian to get a new and vital hold upon the small bit of land that still is his, get the hold of it that means successful use of it, and so the realization of its worth. To do this will give him a new hold on life and a better basis for health.

How to do this service to the Sioux is a problem in itself and one too large to go into now. It is a pressing problem for today.

Briefly another matter:—There has recently been waged, mostly in the East, a campaign of opposition to certain counsels—not orders—of Indian Commissioner Booke, to his charges touching some of their traditional practices, notably the Indian dance. This opposition has come largely from artists and others whose interest in the Indian is merely superficial, esthetic or sentimental, and does not touch his deeper needs as a human being with capacity for perfecting and progress. The things these people plead for are the things in the life of the Indian which inevitably tie him to his past and hold him to the inferiority involved therein. The missionary forces to a man stand with Mr. Booke and for the freedom of the Indian to shake himself loose from a hampering tradition and practice and realize the freedom of a new and progressive manhood.

W. B. PINKERTON

Rosebud Indian Mission
Mission, S. D.

Create Conditions of Peace

To the Editor of "The Congregationalist":

Is it either right, or good strategy, for religious journals, as some seem to be doing—I do not, of course, imply *The Congregationalist*—to attempt to stampede the clergy into out-and-out "Pacifism"? Are not such leaders of thought really justifying the current criticism of clerical leadership as fatuous and impractical in its idealism? No earnest and wide-awake Christian minister of our day can doubt the essential requirement of a lofty idealism, the motivating of the mystical. But practical applied Christianity must be consonant with rational, logical thinking. And these extremists are transposing the terms of their syllogisms.

Unmitigated as is the evil of war, and utterly abhorrent to a righteous and loving God, it is, after all, but a consequence. Yet more abhorrent to him must be the deep festering sores of society, the underlying causes of war. Else, all that is accepted as to salvation from sin is false and futile doctrine. For, as we declare, sin, itself, is Hell. Remove the basal causes of war, and war must automatically cease. Declaration of the outlawry of war is

worse than useless, until the human greed, rapacity, and prejudice that foster it are themselves outlawed.

Should not the great objective of the ministry and the churches be such an aggressive, dynamic, and intelligent propagation of the irenic spirit of the Christ, furtherance of education in the causes of conflict and the ways of peace, and the promotion of all movements making for social and civic righteousness and national and international amity, that the moral and spiritual evolution of the race will be advanced speedily to the point of practical world-immunity from war? No mechanical agency can wholly serve this end—and, certainly, no mere obsession of martyrdom, or of sacrosanct aloofness in the sacrifice of normal civic responsibilities and patriotic loyalty.

REV. EDWARD W. WILD.

Fryeburg, Maine.

Can Any Reader Answer This?

To the Editor of "The Congregationalist":

Noticing the cover picture of the Legend of St. Christopher on *The Congregationalist* for Dec. 13, 1923, I am wondering if you can give me any information in regard to a poem written on the legend, entitled "The Parable of St. Christopher." As a child I learned the poem in school, have always loved it, and am very desirous of obtaining a copy of it, if possible, in whatever book or form it is published. I have forgotten most of it but the poem began as follows:—

"To a king's court a giant came,
Oh kings both great and small"

Can you give me any information as to where it can be found and obtained, and it's author?

P. B.

Massachusetts Bible Society

The annual meeting of the Massachusetts Bible Society was held in Boston, Jan. 21. Judge Robert F. Raymond was re-elected president of the society. A memoir of the late Dr. Philip Moxom was adopted, and Rev. J. G. Gilkie of Springfield, Mass., was chosen to take the place made vacant by Dr. Moxom's death.

Reports showed a total circulation for the year of 252,669 volumes; of these, 21,683 volumes were given away. The distribution was in forty-one different languages. The society voted a gift of \$5,000 to the American Bible Society for use in its foreign work, and stipulated that a portion of this should be used for rehabilitating the printing establishment of the society in Yokohama destroyed by the earthquake. The entire destruction of the Scriptures, plates and types in Yokohama represents financially about \$300,000 of loss, and a great lessening of the work of Bible distribution in Eastern countries until the printing establishment is replaced.

The year just closed is one of the best in the history of the Bible Society, the amount received from the sale of the Scriptures being the largest sum in its history.

Harmony

By Eleanor Woodworth Hale

Ism and Schism were two little cats;
Because of their creeds, they got into spats;
They fought for the word, and not for the spirit,

And as for the truth, they never got near it.
Said one to the other, "You never are right,"
And so they fought on, from morning till night.
They fought and they fought, as well they knew how,
But neither remembered

What Started the Row!



NEWS OF THE CHURCHES



President Coolidge at First Church Hears News of Wilson's Death

The announcement of the death of ex-President Woodrow Wilson came to President Coolidge while attending service at First Church. During his sermon Dr. Jason Noble Pierce, the pastor, referred to the cries of "Extra" which could be heard from the news-boys outside. He and all the congregation could guess the significance of the special edition.

During the closing hymn definite information was brought to Dr. Pierce and before the benediction he announced that Woodrow Wilson had died at 11.15 which was during the hour of service. Dr. Pierce requested the audience to stand in silent prayer and then led them in prayer commemorating the life of the great American. The audience continued to stand, as is their custom, while the pastor and the President and Mrs. Coolidge and the guests of the White House passed down the aisle.

The White House pew is the third one from the front, and the President and his wife are always present on Sunday morning. Every seat in the auditorium, which is the largest church auditorium in the capital city, is usually occupied, including the seats in the balcony and that part of the Sunday school room from which the pulpit can be seen. By city regulation people are no longer allowed to stand during the service as has frequently been the case in the past.

The evening service was a musical one at which the Sextette of the Russian Cathedral sang. "Whispering Hope" was sung by request. Instead of the sermon prepared for the occasion, Dr. Pierce spoke in tribute to ex-President Wilson.

Not only United States flags in Washington are flying at half mast, but the foreign flags which are not regularly seen in the city, are run up to half mast at the embassies and legations.

Heads Detroit City Union

Detroit, Mich., has revived its Congregational City Union and has called Rev. I. W. Stuart of Pilgrim Church to its superintendency and he has begun work. Mr. Stuart has been pastor of Pilgrim Church for nine years. He had his first experience in Detroit when he came to the city to be assistant to Rev. G. G. Atkins at First Church in 1906. He then served the church at Alpena for seven years. He returned to Detroit nine years ago and organized Pilgrim Church, and it has grown steadily. The congregation has secured a new site and has erected a Sunday school building which is now being used for general church work. A building project is under way and a considerable sum of money has been raised toward financing it.

The revival of the Detroit City Union comes at an auspicious time for the extension of our work in Detroit. The automobile city is one of the fastest growing communities in the country and will have a place for the aggressive leadership of Mr. Stuart. Headquarters for the Union have been established at 1640 Penobscot Building and he will have entire charge of the denominational extension work in the city.

Large Increase in Membership

"A bridge has been built between the church and life which we trust will stand the strain of constant use." So does Rev. C. H. Baldwin sum up the unusual work accomplished at CENTER, EASTON, MASS., where a year ago he found a membership of 50; today it is 235. The increase, he told a representative of *The Congregationalist*, has come from all walks of life and a five mile area. From a church ministering almost wholly in its vicinage it has developed a responsibility for a large environment. The nearest Protestant or Catholic church is a mile and half distant. The people living on the outlying farms are now served by five 'bus lines, which, naturally, greatly increase attendance.

Rev. C. H. Baldwin

The parish is composed of commuters to Boston, small land-holders and day laborers. The indifference often found in such communities obtained here. Young men were drifting, living in a blind alley through the limited opportunities afforded by the town. Today there is a transformed mind toward the church.

The pulpit messages consider in simple forms the application of the Gospel to social service. The minister enters definitely into the life of the people. He is a Granger, which creates sympathetic acquaintance and point of view. Behind this is a bit of personal history that no doubt is a contributing cause to his success. Mr. Baldwin's family is connected with that which gave his name to the famous apple, and also to Luther Burbank, the plant-life wizard. He is then, by instinct and thorough training, a pomologist, but he heard Simon Peter say, "I go a-fishing." As a youth before entering the academy at Dallas, Ore., he had an income from his ventures in apple growing. Educationally he carries an A.M. degree from his native state, and an S.T.B. from Hartford. He came to Easton from Buffalo but had a war record in the agricultural field, in connection with a three years' pastorate at Cumington, where he gave practical demonstrations. It is not unlikely that he will yet teach Easton Center out of his high-grade experience.

In his present church he has followed methods not wholly applicable to a city or suburban church. The administrative and educational forms have been changed for more efficient leadership. Much attention has been given to parish calling. The emphasis has been upon building up the people and not the church. "Jesus," says Mr. Baldwin, "did not heal the people that they might hear him preach but because they needed healing." He tries to carry the Gospel message in his own person. He uses argument and an appeal to one's influence, with good results. Former experience and reading are brought to bear upon his peculiar problems. Membership is secured by application cards—National Council approved—to be received by the minister and voted by the church upon recommendation

of the committee. Not always do candidates appear before that body. In all, during the year of his service, 193 have been received on profession of faith and 35 by letter. Practically the entire church school is in the membership. In February upwards of 25 more are expected. All services provide opportunity for membership applications. Converts are organized into service groups; there is one of 68 young men who witness this faith in definite visitation in other churches. The ages of the new members are from 14 to 75 and the "vein" appears as yet unexhausted. There is little so-called emotionalism or revival spirit. Prayer services are held in five districts. The results of the plan are well indicated in this: a few weeks since there were in these group-services 111 people. All but one were members of the church. That night the relation became unanimous in the purpose expressed by the one outside.

In addition to this response to Mr. Baldwin's ministry is an appreciation evident in a salary increase of \$300.

The secret is in an analysis of conditions. The method of treatment, Mr. Baldwin insists, can be then easily found and applied.

W. P. L.

From West to East

OREGON

Gaston's Success at Budget-Raising

GASTON, Rev. F. C. Butler, pastor, as part of its preparations for the every member canvass had a get-together meeting early in December. Over half of the budget for the coming year was provided for at this meeting, and plans were put through to complete the work in the regular canvass. The church school has been doing exceptionally fine work during the past quarter.

MONTANA

An Active Church at Hardin

The pastor of HARDIN, Rev. H. N. Blakeway, also conducts services at Foster and Finlayson, with occasional services at one or two other schoolhouses. The ladies' circle and men's forum have both carried on their work strongly, the men discussing "Christianity and Economic Problems," getting behind the every member canvass, etc. A house-to-house canvass of the city was made in October in the interest of a religious education program for the entire group of churches. During the fall, on account of the shortage of labor, the pastor worked several days in the beet fields, giving the proceeds to the church. He also used his Ford car to take a group of high school boys to and from the beet fields.

IDAHO

Leads Churches in Gifts to Benevolences

FIRST, POCATELLO, has just closed another prosperous year with Rev. Charles Cleaves as pastor. She stands first among the churches of the state in benevolences.

Successful Year at Council

Rev. Thomas Gordon, who with his wife came to COUNCIL nearly a year ago, has accomplished a great deal there. A successful daily vacation Bible school was conducted last summer. (Continued on page 216)

Would You Like to Make \$210 a Week?

Then Read How R. A. Prentiss Rose From a \$25 a Week Job and Made \$945 in a Single Month

FIFTEEN months ago I was almost ready to confess myself a failure except for the fact that I wanted to make more money. I was in debt, even though I denied myself and my family everything but the bare necessities of life. I was paying rent. I walked to work. I had practically nothing saved. After fifteen years of hard work I had not gotten anywhere.

Yet today—in the short span of fifteen months—I have made money enough to cancel my debts, pay for my home and drive an automobile. I am a regular depositor at the bank. I have an income that is increasing every month. In one month alone I earned \$945! I have taken a new lease on life.

But I am getting ahead of my story. I want to tell you how unfitted I was for the work that has made me a big success—how the years I wasted really counted against me. I want to show you how YOU have the same opportunity, or even a better one, to enjoy greater success and prosperity than I now have.

My Wrong Start

My name is R. A. Prentiss. I live in the New England town where I was reared.

My first job was selling tickets in the summer at the railroad station. In the winters I worked as a street car conductor. The hours were long. The pay was small. There was no chance for promotion. Work as diligently as I might I found that I was getting nowhere—even worse, that I was learning nothing that might help me later on.

Shortly after taking these jobs I married. Then the pinch really came. My \$25 a week pay envelope was quickly eaten up. Rent, food, clothing, doctor bills—all took their share. Nothing was left for pleasure or the savings account.

Was I to Fail?

Five years passed. Something had to be done. So I left the street car line, and went to work as a clerk in a retail shoe store, again at small pay. After several years there I got the idea that I could make more if I started a little store of my own. I did. And then I learned why nine out of ten people who go into business fail. High rent, enormous and never-ending overhead expense, dead stock, taxes, bad seasons, unceasing worry—all took their toll.

On top of this there was sickness at home. What little profits there were soon vanished, and I closed my doors.

I was up against it. Just at the time of my life when I should have been making my biggest money I was broke. I did what seemed to be the only thing left. I went to work in a factory as shipping clerk—back again to long hours and an insufficient pay envelope.

My Chance Comes

Just when things seemed darkest my big chance came. One evening the door bell rang.

There was my uncle. He pulled from his pocket an advertisement he had clipped from the newspaper and said, "Here is a proposition I thought you would be interested in hearing about." I read it over.

It stated that any ambitious man could easily make \$100 a week. It told of other

much in my spare time as I was at my regular work.

Again I quit my job, but with what a different feeling! I knew I was safe. I knew I had something that would return me a large income. I knew my days of worry were ended.

The first month I devoted all my time to this work I made \$441. My income grew steadily, thanks to the wonderful help the company gave me, until in one month, just fifteen months after starting, I cleaned up \$945—more than I made in six months at my old work.

It Seemed Like a Dream

I was amazed. It didn't seem possible. The money fairly rolled in. After fifteen years of hard work and disappointment I was making more money than I ever thought it possible to earn. But there were my profits, growing bigger and bigger each day, in spite of the fact that I didn't work hard. And my profits kept growing. It wasn't a dream, I was making money, lots of it. And as I told you before, in one month I made \$945 net, clear profit.

And this is all I do. I am the local representative for the Comer Manufacturing Company, makers of the famous, nationally advertised Comer All-Weather Coats. I just take orders, for people are glad to buy these coats. And why shouldn't they be? Comer All-Weather Coats are made in becoming styles—they offer a wonderful choice of real high quality and enduring fabrics—they are coldproof, windproof and waterproof—and they are big values because they are shipped direct from the Comer factory at Dayton to the wearer.

As I said, all I do is take orders. I get my profit at once. The company collects the money due and delivers the coats by parcel post. When I take an order I am through and I have my profit in my pocket.

No more do I have to step when the factory whistle blows. I am my own boss. I work when and where I please. I make my own hours. I make enough to live as I have always wanted to. I am able to give my family luxuries and good things of life. I do not have to worry about expenses and yet I control a business that earns me more than the income of the most successful merchants. I now own my home. I have a car. I put away a tidy sum each week. I am planning an extended pleasure trip I have always wanted to take. I expect to make at least \$6000 next year and more the next. And what I have, and what I hope to have, I owe to answering that advertisement which my uncle gave me that night when I thought I had reached the end of my rope.

If you want to make money—more money; if you want to control a big paying business of your own, without investing a penny; if you want to be your own boss and regulate your own hours; if you would like to have an income of \$200 a week—then fill in the coupon and mail it at once to the Comer Manufacturing Co.

They will send you, without cost, the same information that opened up this wonderful money-making opportunity for Mr. Prentiss. They will show you how you can make from \$10 to \$20 an hour in spare time—from \$100 to \$200 a week by devoting all your time in this easy, congenial work. The coupon will bring all the facts FREE. Mail it now.



Highlights of Mr. Prentiss' Remarkable Career

STARTED to work as a ticket seller and then became a street car conductor.

Became clerk in small retail store, then opened a store of his own, but was forced out of business by high expenses and sickness.

Back to long hours in a factory and a small weekly pay envelope after fifteen years of hard work.

Answered an advertisement and became a Comer Representative.

Made \$254 in spare time in one month. Made \$441 the first month he devoted all of his time to this work. Has made \$945 profit in a single month.

He expects an income of \$6,000 this year.

men who, without experience or training, had made that much or more. It offered to prove to me that I could make \$100 a week—more than I ever earned in all my life. \$100 a week just by working a few hours a day, while I had been making \$25 and \$30 a week and I worked ten or twelve long, tiresome hours every day. It couldn't be true, I thought, but I mailed a letter to the company and waited.

Success Followed Quickly

In a few days the information I wrote for came. It looked good. I decided to try out the proposition in my spare time.

The first month I made \$254. Another month I cleared \$261. Then I made \$272. Mind you, I was making twice as

MAIL THIS COUPON FOR THE FACTS

MAIL THIS NOW

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(Continued from page 214)

mer. The children of the community, as well as the older folks, have been drawn into the church by the many-sided activities of the Gordons. A most prosperous year is ahead of the church.

WYOMING

New Church Home for Green River

GREEN RIVER has purchased a lot for a new building site, and plans are under way for a modern house of worship, with good equipment for young people's work, classrooms, etc. The attendance at the church school averages 185.

SOUTH DAKOTA

Bank Failure Hits Newell

Rev. H. W. Jamison, pastor of NEWELL, on his return from the National Council found that the bank had closed. This failure was especially hard on the members of his church, as the majority of its supporters are depositors in that institution. In spite of the adverse conditions, however, the every member canvass in December was successful and the year has started out with hope. Mr. Jamison, through the home department, is in touch with people on ranches many miles from the home base, one lady 50 miles out being enrolled.

Normal School Students Active at Spearfish

SPEARFISH's every member canvass resulted in the securing of the entire benevolence budget for 1924. The local budget was not quite reached, but plans are on foot to secure the balance. A splendid group of young people from the normal school has made the young people's work of the church move forward vigorously. They also lend their presence and assistance to the work of the church school. Christmas gifts from the trustees and from the woman's society resulted in a nice nest-egg toward a new Ford car which is greatly needed by the pastor, Rev. W. F. Ireland.

MISSOURI

Immanuel, St. Louis, Dedicates New Parsonage

A few years ago at the suggestion of Superintendent A. R. Atwood, the Conference began a parsonage campaign. Since then the number of ministerial manses has been increased about 50 per cent. The last to be added to this list was a beautiful two-story, brick par-

When Sunday Comes

By John Andrew Holmes

It is not so important that we clean up to go to church as that we go to church to clean up.

sonage for IMMANUEL, ST. LOUIS, located in Lindenwood, a residential section of the city. It was appropriately dedicated by the ministers of the St. Louis Association on Jan. 14.

The parsonage is the first of a group of three buildings to be erected of similar architecture and material. The manse faces a quadrangle 51 feet square on which will stand the new meeting house (86 x 46), and the Sunday school building. Rev. H. F. Tyler is the pastor.

Leave of Absence for Dr. Reidenbach

Through the ministry of Dr. Clarence Reidenbach, WESTMINSTER, KANSAS CITY, received 102 persons into membership during 1923. The board of elders has granted Dr. Reidenbach a leave of absence from the latter part of June until the first of September in order that he may take a trip to Europe at the expense of a group of his church friends. The Sunday evening moving picture services are growing in interest and attendance.

KANSAS

Series of Lectures at United, Wichita

At UNITED, WICHITA, Rev. H. C. Herring is putting on a series of five lectures in the Sunday evening forum as follows: "Oklahoma and its Social Forces," Prof. F. F. Blachly, head of the Department of Government in the University of Oklahoma; "My Neighbor, the Catholic," by the pastor, a study of the relations between Protestant and Catholic; "My Neighbor, the Jew," Mr. C. B. Driscoll, editor of the *Wichita Eagle*, an analysis of the Jewish situation and a discussion of the Jewish race in America; "My Neighbor, the Negro," Mr. T. G. Reed, principal of the Central school, the present status of the Negro in America and a discussion of future possibilities; "Social Psychology of the Ku Klux Klan," Pres. J. D. Finlayson, Fairmount College, formerly professor of psychology in the

University of Michigan, who will give an analysis of this interesting movement in its bearing upon the forces in American life.

MINNESOTA

Splendid History of Plymouth, St. Paul

PLYMOUTH, ST. PAUL, Dr. W. T. McElveen, pastor, has just celebrated its 65th anniversary. The year of its founding, 1858, was one of great financial depression and among its founders were men who were facing financial disaster but who went forward with this project and carried it through to success. Mr. P. W. Nichols conceived the idea of founding a Congregational church in St. Paul when the city was but four years of age and Minnesota had been a member of the Union only a year. The population of the city was then 8,000.

Dr. Charles Seccombe was pastor in St. Anthony and upon being consulted by Mr. Nichols encouraged the latter to go forward. The following gathered to form the organization, Mr. and Mrs. P. W. Nichols, Mr. and Mrs. P. P. Furber, Mr. and Mrs. A. O. Barker, Mrs. Elizabeth M. Dickerson, J. B. Amidon, L. H. Hunt, Mr. and Mrs. J. H. C. Wilson, and Miss Kate W. Nichols. The church of 17 grew to be an organization of 1,500 members in 40 years. In 1883 a colony of 30 left the church and organized Park Congregational Church. In 1912, on account of the downtown location of Plymouth, it was voted to merge with Park and to move to the location of the latter, and the name Plymouth was given to the new organization. The church has through the whole period of its existence given large aid to our Congregational benevolences and has been a leader in all the great reform movements during its history.

Dr. McElveen has had successful pastorates in Boston, New York City, Evanston, Ill., and Portland, Ore. Every department of the church is feeling the influence of his aggressive leadership. The church school has grown greatly in membership, a young people's organization has been formed and large audiences greet the pastor at every service. Apparently the church has entered upon a new era of prosperity.

OHIO

Events in Columbus Churches

FIRST, COLUMBUS, is busy seeking a successor to Dr. Irving Maurer. It is being supplied by an interim pastor, Dr. H. N. Dascomb of Cleveland.

SOUTH, Rev. W. H. Gysan, pastor, is making substantial progress all along the line. It is growing steadily and is ministering in many ways to the large community that surrounds it. The church is now securing funds for a parsonage.

MAYFLOWER, Rev. Harold Cooper, pastor, is the most rapidly growing Congregational church in the city. It is well located in a growing section of the city, has a fine plant, and a good list of substantial workers. Mr. Cooper has given himself to the task of building up two strong services each Sunday and has one of the best Sunday evening audiences in the East End.

PLYMOUTH, Rev. E. A. Ralph, pastor, has given itself largely to the development of its young people's work. It has a thoroughly departmentalized school with a director of reli-

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gious education, and three vested choirs, a boys' choir, a girls' choir and a senior choir, 60 voices in all, that sing every Sunday morning. A motion picture service is held Sunday evenings and "community movies," with educational films, are given on Friday evenings.

Charles H. Riggs Ordained

Mr. and Mrs. Charles H. Riggs, American Board missionaries at Shaowu, China, are home on furlough, and have been spending some time

with PLYMOUTH, COLUMBUS, whose missionaries they are. During this visit, Plymouth Church issued a call for a council to ordain Mr. Riggs to the ministry.

After a straightforward statement by Mr. Riggs, and the answering of a few questions, the council voted to proceed at once with the service of ordination. The sermon was preached by Rev. W. A. Warren of Painesville. Rev. E. J. Converse, a member of Plymouth Church, offered the prayer of ordination. The charge to the minister was given by Rev. Irving Maurer and the right hand of fellowship by Rev. E. A. Ralph, pastor of the ordaining church. Dr. W. W. Scudder of the American Board, who chanced to be present, brought the salutations of the Board and Rev. Harold Cooper, formerly a missionary in India, gave the charge to the home church. Rev. W. H. Gysan served as moderator. The devotional parts of the service were taken by Rev. Mandus Barrett and Rev. O. C. Weist.

Mr. Riggs is a member of the famous Riggs family and is the 16th member of the family to receive a commission under the American Board for service in mission fields. He is a graduate of Ohio State University and has been rendering a constructive service along practical agricultural lines at Shaowu. A letter bearing beautiful tribute to the character of the work done by Mr. and Mrs. Riggs, written by members of the Walker Memorial Church at Shaowu, was received by Plymouth Church a few days prior to the ordination service. Mr. and Mrs. Riggs plan to return to Shaowu in the fall of this year to carry on the work already begun.

PENNSYLVANIA

To Serve the Slovaks

The dedication, on Dec. 30, of the new church building of CHARLEROI marked an epoch in the history of this church. Work among the Slovak people for a quarter of a century has resulted in this strong, useful organization. For four years Rev. George Hankovsky, a graduate of Oberlin, has been a leader of these people, the work being carried on under great difficulties in an old store. The building as it now stands represents a real sacrifice on the part of the people themselves and was made



NEW CHURCH AT CHARLEROI, PA.

possible also by the generosity and friendly sympathy of people in the community, many of whom are members of other churches. The Building Society rendered substantial assistance toward the total cost. The building is a brick structure with an auditorium that will accommodate 300 people. It will be a rallying point for the Slovaks of the entire state. On the day of dedication Dr. O. C. Grauer of Chicago preached the sermon, and Rev. H. M. Bowden of New York offered the dedicatory prayer. Mr. Hankovsky is a wise and consecrated leader, and with his broad sympathy and indefatigable labors has made a place for himself in the hearts of the people.

Allentown Pushing Forward

Rev. Claude M. Severance has been enthusiastically received by ALLENTOWN, and he and his family are making a place for them-

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selves in the city. An effort is on foot to purchase a church property, and already over \$1,000 has been paid toward the \$19,000 needed. The attendance in the Sunday school is increasing. Seven new members were received into the church in December. A constitution and by-laws suggested by Dr. Barton's *Manual* have been adopted.

NEW YORK

Canandaigua Pastor to Retire

After a long and notable pastorate of over 16 years' duration at CANANDAIGUA, Rev. L. L. Taylor has found it necessary to retire, at least for the present, from active ministry. The condition of Mr. Taylor's health resulting from a sudden illness he suffered while at his summer home in Keene Valley last August has not permitted resumption of the full duties of his pastorate, and although his condition is improved, he has deemed it advisable to read a letter of resignation.

Under the leadership of Mr. Taylor the strength and influence of the church have been maintained and the harmony of effort among its officials and worshipers has been unbroken. The announcement of Mr. Taylor's resignation, which took effect on the 16th anniversary of his installation, has been received with sincere regret not only by the people of the church but also by the community-at-large, which has felt his influence in many ways.

MASSACHUSETTS

Boylston's Loss

BOYLSTON, Rev. G. H. Reese, pastor, suffered the loss of its house of worship on Monday, Feb. 4, by a fire which destroyed both



CHURCH AT BOYLSTON, MASS.
Destroyed by fire on February 4

the building and entire contents, and involved a financial loss estimated at from \$35,000 to \$40,000, with insurance of only \$6,500. The fire, of undetermined origin, was first discovered a little after midday, and although the meager fighting force of the town was re-enforced by companies and apparatus from Worcester and Clinton, it was impossible to save the church, and efforts were successfully directed to saving nearby buildings.

The edifice was built in 1835 and the interior had been renovated only a few years ago and was in excellent condition. New heating apparatus had been installed only two months ago. Among articles of historical value and

association lost were two tankards and two sets of Communion cups. The same evening the pastor called a meeting of church officers at the parsonage to consider plans for maintaining services and rebuilding. A meeting of parishioners and citizens was held on Wednesday night following to discuss plans for financing the building of a new edifice. There are many people who have gone out from this country church and town whose loyalty is counted upon to help in this emergency, which will tax the resources of the parish and people of Boylston.

F. D. T.

Rev. Stanley Ross Fisher in England

WELLESLEY has made its pastor, Rev. S. R. Fisher, the gift of a midwinter vacation of six weeks, supplying the pulpit during his absence. Dr. Brewer Eddy will preach during February and conduct the midweek meetings. Mr. Fisher sailed Jan. 27, and will return the middle of March. With the exception of a short visit in Paris, all of his time will be spent in England, visiting friends at Cambridge and Oxford and London. As he goes for rest he has declined invitations to preach in London, Manchester and Glasgow. He has accepted one appointment, however, that at St. Andrews Church, Troguar, a London suburb, where Dr. John Kelman of New York soon goes to assume the pastorate.

Annual Meetings

FIRST, BOISE, IDA., has just closed the best year it has enjoyed in a decade. Rev. Walter Lockwood, pastor, has helped the church to do things thought impossible a year ago. Old bills have been paid, \$2,000 paid to the Church Building Society on a past due obligation, the bills of 1923 met as they came due,—this all in the face of the present unfortunate financial depression in the state. A united group, wholeheartedly back of the pastor in a broad, modern, educational program, promises great things for the future.

ARMOUR, S. D., Rev. B. F. Myers, pastor, reports the apportionment for benevolences paid in full; 51 additions to the church during the year, 34 on confession of faith; 30 baptisms, of which 18 were adults and 12 children. The average attendance of the church school was 159.

PLYMOUTH, DENVER, COL., Rev. P. C. Ladd, pastor, sends an encouraging report for the first year of the present pastorate. A men's Bible class was organized, and a high school club. There were 50 accessions. The financial record was unique: with only \$10,000 on the books a year ago to meet a budget that unexpected expenses increased to over \$18,000, the church responded so warmly to the aggressive policy of the trustees that the year closed with money in the bank for local support, and a balance to be paid for the benevolences of only \$900, which was assumed for the coming year. The church looks forward with great optimism.

FIRST, SIOUX CITY, IA., Rev. J. H. Andress, pastor, reports all departments of the church in flourishing condition. The total for local expenses was \$18,000; \$5,400 has been paid on the church debt and all local bills paid to date. About \$3,000 has been raised during the year for benevolences. Seventy-one new members have been received. The woman's association has raised and expended about \$5,000. The church has recently called Miss R. E. Sterling to act as church assistant.

FIRST, SPRINGFIELD, MO., Dr. S. H. Buell, Jan. 9. The treasurer's report shows disbursements for current expenses of \$5,065, with a balance of \$287, and for benevolences \$2,169. The church school won the Conference award

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of a cup as taking first place in meeting the Pilgrim Church School Standard. The pastor conducts a course in teacher training in connection with Drury College. The brotherhood presents lectures on various matters of public interest. Recently it gave an illustrated lecture on "Landscape Architecture," part of an exhibit furnished by the Metropolitan Museum of Art. A "Relay Mission Study Program," covering a whole day, was recently held, when the book, *The Creative Forces in Japan*, was studied, each chapter being reviewed by one of the women. During the winter the pastor is giving a series of Sunday evening sermons on "The Prophets of Israel."

FIRST, MENASHA, WIS., Rev. John Best, pastor, reports that interest is centering on the church building campaign in progress to erect a \$75,000 church to provide for the religious educational needs of a growing church school, for a gymnasium and recreational fea-

tures, and an adequate auditorium. The reports were very encouraging and every indication is that Menasha will soon have a modern and creditable church edifice.

CLEVELAND PARK, WASHINGTON, D. C., Rev. F. E. Bigelow, reported its sixth and best year. The church moved in April from the weather-worn portable into the first unit of a fine stone building costing, with furnishings, \$70,000. Self-support assumed at the beginning of 1923, although it was the building year. 30 members were added. Work for young people centers in growing church school and in two large Scout troops; one for boys and one for girls. Over \$22,000 raised for current expenses and building fund payments. Apportionment of \$704 overpaid.

TOMPKINS AVE., BROOKLYN, N. Y., Dr. J. P. Huget, reports receipts for the year to be \$51,831.80, of which \$30,780 was for benevolences. Nearly \$4,000 was spent on repairs on the church buildings. Additions to membership numbered 104, a total of 3,423, with a Sunday school enrollment of 738. With the added enrollment of Puritan Chapel church school, which will be combined with the Tompkins Ave., the school will have a total membership of 1,432, making it one of the largest Sunday schools in Brooklyn. A budget for \$40,000 for the coming year was presented and adopted.

FEDERATED, BLOOMFIELD, CT., had its first annual meeting Dec. 27, when reports indicated that the federation of the Methodist and Congregational Churches in Bloomfield had been a wise move. Under the lead of the present pastor, Rev. A. D. Dodd, the following results appear: increase in combined numbers, better officered forces, larger circle of influence in the town, better music, money more easily raised, stronger and more efficient Sunday school.

CENTER, HARTFORD, CT., Dr. R. H. Potter, held its 200th annual meeting Jan. 25. The present membership is 1,153. Special notice was taken of the death of Admiral H. S. Knapp. The business committee reported receipts of \$27,831, with expenses of \$27,797. The benevolences amounted to \$26,853. Rev. Stanley Scott, who has been taking a post-graduate course at the Hartford School of Religious Pedagogy for the degree of Ph.D., was re-elected superintendent of the Sunday school. Another graduate of this school and a son of Center Church, Evan F. Kullgren, is superintendent of Warburton Chapel which is the mission of Center Church.

FIRST, SIMSBURY, CT., Rev. David Jack, Jan. 24. The clerk's report showed that of the four deaths in the membership of the church during the year three came on the same day, March 26, 1923; the fourth, on April 12, was Deacon J. B. McLean who had been a member of the church since 1865. Deacon Allen J. Holcomb who has served the church for 30 years was re-elected.

FIRST, WELLESLEY, MASS., Rev. S. R. Fisher, reported a gain of 105 members, making 738 on the roll. In the present pastorate of two and one-half years 255 have been received. The chairman of the building committee, Mr. C. N. Taylor, gave an exhaustive report covering the financial and building operations which have culminated in the new edifice, pronounced the most beautiful Georgian church in America. The plant is valued at \$300,000. The director of young people's work, Mr. L. W. Vaughan, reported a growing church school and the attendance at the young people's meetings more than doubled. An adult choir of 50 voices and a junior choir of 50 voices (with a waiting list) sing at the morning service, and the Dana Hall choir sings monthly. Mr. Thompson Stone has recently come from Second, Boston, to be organist and choirmaster, and his notable work is already recognized as an important factor in the educational life of the parish. All bills were reported paid on a budget which has materially advanced in the last three years. A budget of \$21,000 was voted for the coming year, which is practically all pledged at the present time. The board of deacons and deaconesses have been increased from six to eight members each, and the executive committee from five to eight members. This church has regularly in the congregation ministers, of various denominations, who live in Wellesley, a dozen of them active members of the church.

SECOND, WEST NEWTON, MASS., Rev. J. E. Park, Jan. 18. During the year 82 new members, making a total of 871. Clerk reported a letter to every absent member during the year,



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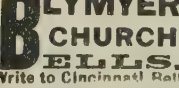
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Calls

BRIDGES, J. N., to Glendo, Wyo. At work.
BROWN, R. E., Waterbury, Ct., to First, Oakland, Cal.
CURRY, R. J., Wyandotte, Mich., to Redwood City, Cal.
ELLEDGE, W. M., Sabetha, Kan., to Green Lake, Seattle, Wash. At work.
FORSHAM, WILLIAM, to Maricopa, Cal.
GLAZIER, J. M., (M. E. South) to Second, Colorado Springs, Col. At work.
GREEN, C. M., to Tehachapi, Cal.
HARWOOD, CARL, to Van Tassel, Wyo., At work.
HORNBERG, OWEN, to Shafter, Cal.
LANG, E. A., (M. E.) Monticello, Ia., to Federated, Allison. Accepts.
LICHLITER, M. H., Central, Newtonville, Mass., to First, Columbus, O. Accepts to begin in May.
MERRIAM, F. N., Newburyport, Mass., to Federated, Hardwick. Accepts to begin April 20.

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REEVES, FLOYD, Oklahoma City, Okla., to Humboldt, Ia. Accepts to begin April 1.
SILCOX, J. B., to supply at Claremont, Cal. Accepts.
WEIDNER, C. E., Newell, Ia., to Port Arthur, Tex.

Resignations

DAWSON, MARSHALL, Storrs, Ct.
DODGE, R. B., Redwood City, Cal.
HAZEN, CARLETON, Kensington, Ct., after 15 years.
KINNEY, G. E., Auburn, Me. Effective April 27.
MERSHON, H. G., assistant, Trinitarian, New Bedford, Mass.
QUEEN, C. N., Mayflower, Los Angeles, Cal.
RICHARDS, W. J., Arlington, Pittsburg, Pa. Effective Feb. 1.

Accessions

	Conf.	Total
DISTRICT OF COLUMBIA		
Washington, Cleveland Park		3
FLORIDA		
Miami Beach		12
ILLINOIS		
Wilmette, First		7
MICHIGAN		
Muskegon, First	8	13
NORTH DAKOTA		
Grand Forks	1	9
OHIO		
Toledo, Washington, Dec. 23	11	13
OREGON		
Hood River, Riverside		15
Portland, St. John's		38
PENNSYLVANIA		
Pittsburg, Slovak		2
WISCONSIN		
Clintonville, Dano-Norwegian		6

Events to Come

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, Mar. 10, 1924, 11 A.M.
WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.
WOMAN'S HOME MISSIONARY ASSOCIATION, monthly meeting, Pilgrim Hall, Mar. 7, 2 P.M.

PASTOR WANTED

Candidates desired. The Congregational church of Baiting Hollow, Long Island, N. Y., is desirous of communicating with ministers who might desire to become candidates for the pastorate of the church. Address communications to Irving S. Warner, Calverton, Long Island, N. Y.

MISCELLANEOUS

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BOSTON MINISTERS' MEETING, Pilgrim Hall, Boston, Monday, Feb. 18, 10.45 A.M. Speaker: Dr. George L. Cady. Subject: "The New South From the Viewpoint of an Old Northerner."

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address *Obituary Department, The Congregationalist*, 14 Beacon St., Boston.

EADIE—In Hanover, Ct., Jan. 24, James Watt Eadie in his 74th year. Funeral service Saturday, Jan. 26, 2.30 P.M., at Hanover Congregational Church. Memorial service, Community Sunday morning, Jan. 27.

REV. CHARLES N. GLEASON

After an illness of more than two years Rev. Charles N. Gleason passed away at the home of his daughter in Westminster, Mass., on Sunday, Jan. 27, 1924.

He was born in Rochester, N. Y., Nov. 16, 1856, the son of Mr. and Mrs. Joel Gleason, and spent his early days in White Plains, N. Y., and Brooklyn. Desiring to fit himself for the ministry, he entered Phillips Andover Academy and later Bangor Theological Seminary, graduating from the latter in 1887.

Following his ordination as a Congregational minister in 1887, he was married to Miss Angeline J. Snook of Brooklyn, N. Y. His first pastorate was in Deer Isle, Me. He later accepted calls to Wells, Me., Edgartown, Mass., Patchogue, N. Y., Bethel, Me., Henniker, N. H., and Westminster, Mass. He held his last pastorate for nearly ten years, being forced to retire in 1921 on account of ill health.

Always having the deepest interest in the community, he will be remembered for that spirit of good cheer, friendliness, and Christian helpfulness which characterized his life among his people.

He is survived by his wife and one daughter, Mrs. S. Edwin Story, both of Westminster, Mass.

REV. JOEL S. IVES

Rev. Joel Stone Ives died suddenly of a stroke of apoplexy on Monday, Jan. 21, at the age of 76 years. He was attending the funeral service of a friend in Meriden, Ct., where he has been making his home. He was a man of fine personal qualities and real ability and was much beloved by his many friends.

Mr. Ives was born in Colebrook, Ct., Dec. 5, 1847, and was proud of being a direct descendant of John Howland of the Mayflower, and other noted early settlers in New England. He graduated at Amherst in 1870, obtained the degree of master of arts at that college in 1872, and graduated at the Yale Divinity School in 1874. His first pastorate at East Hampton was followed by 16 years at Stratford, Ct., when he became secretary of the Missionary Society of Connecticut, which office he held for 15 years. He was treasurer of the National Council, 1908-1915, and held several other positions of honor and trust. Since 1914 he has spent his winters in the South and his summers in Meriden, Ct.

He was married in July, 1874, to Emma Sarah Butler, who survives him. He is also survived by a daughter, Miss Anne Emma Ives, two sons, Joel Butler and Dwight Stone Ives, and a brother, Alfred E. Ives.

HENRY VON OHSEN

Henry Von Ohse, who passed away before Christmas in Orangeburg, South Carolina, at the age of 63, was a four-square Christian gentleman whose religion began in his home relations. He was the founder of the Orangeburg and Columbia Congregational Churches, the Henry Street Gospel Mission of Savannah, the helper of and preacher in many churches,—white and black,—a lay-evangelist who sought out scattered and helpless groups, an indefatigable personal worker,

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a friend who made it possible for many poor of both races to acquire homes cheaply, a philanthropist to the needy, a cordial inviter to Sunday school and church of the poor, a respected citizen, a reformer, and a successful business man. High and low honored his passing, which was concerned with their spiritual welfare, and cherish his memory as a legacy.

MRS. SOPHRONIA MERRICK STARKWEATHER

Mrs. Sophronia Merrick Starkweather died at her home at Northampton, Mass., on Oct. 10, 1923. She was in her 89th year and was a life-long reader of *The Congregationalist*. Mrs. Starkweather was a member of the First Church of Christ, Northampton. She was a woman of many lovable traits of character and was an inspiration to all who knew her. She retained her physical and mental force to a remarkable extent almost to the end of her long and useful life.

Mrs. Starkweather leaves besides her daughter, Mrs. David B. Howland, with whom she lived, three sons, Charles M. Starkweather, Hartford, Ct.; Frederick M. Starkweather, Northampton, Mass., and Roderick M. Starkweather, Brookline, Mass.

C. H. L.

HENRY BURT WRIGHT

Henry Burt Wright, who was professor of Christian Methods at Yale Divinity School, died very suddenly at the age of 45, at Oakham, Mass., Dec. 27, of hemorrhage of the lung. He had been spending the Christmas holidays at his summer home at Oakham. He seemed to be in good health and entered into the spirit of the Christmas season with great zest. Some years before, however, he had a hard struggle with tuberculosis, which had left one lung in a weakened condition.

Henry Burt Wright was all his life connected with Yale University. His father, Henry Parks Wright, was Dean of Yale for many years. After receiving his degree of Ph.D. in 1903, Henry Burt Wright was appointed an instructor in Greek and Latin in Yale University. Afterwards he held a professorship in the historical department of the University. In 1914 he was called to the newly found chair of Christian Methods in Yale Divinity School. He was author of *Two Centuries of Christian Activities at Yale*. As student and as instructor, he himself had had a prominent part in those activities; so he was singularly well fitted for the new part to which he was called.

Professor Wright had a wonderful gift for working with young men. He had an efficient helper in his wife, Josephine Hayward Wright. Having no children, they took into their home young men seeking an education. At his funeral service at Oakham, three young ministers whom he had thus helped paid a simple and touching tribute to his memory.

He was author of a study on *The Will of God and a Man's Lifework*. In this study he finds four touchstones by which one may recognize the will of God, purity, honesty, unselfishness, and love. All these were beautifully illustrated in his life. A splendid type of clean, honest manhood, he had a cheerful sense of humor. He was a friend to all, and delighted in doing kind and unselfish deeds.

Professor Wright was greatly beloved at Oakham, where he made his summer home. The little

church there will miss him much. He was not only at his place in Sunday morning service, but he was a constant attendant at prayer-meeting, and he helped in the church school. He was a friend to every person in town. The welfare of the community was constantly in his heart. At the time of his death he was working with great enthusiasm for a new community park, which will be completed as a memorial to him.

I. E. P.

MRS. ELVINA PERLEY ANDERSON

The passing of this saint of God is of large significance, not alone to the people of East Berkshire, Vt., where she lived, but to a scattered multitude outside that little village.

Mrs. Elvina Perley Anderson was born Aug. 18, 1832, was married to Ira Stone Anderson, June 1, 1853, and died in her home in East Berkshire, Jan. 7, 1924, at the age of 91. Her father, Edward Perley, was one of 12 children, and their average lifetime extended over 75 years: her mother, Melissa Stone, was one of 12 children, and their average age was 82 years. She had seven brothers and sisters, and they all have seen three-score and ten, or more.

Mother, neighbor, teacher, friend, Mrs. Anderson had an active mind, an aspiring and appreciative soul, and skilful hands. Her whole being was life abounding, a living rebuke to the indolent and un aspiring, a gentle reproach to the visionless and unbelieving, a joy and help to the faithful and pursuing. She was a life-long student of "the true, the beautiful, and the good." An ardent lover of nature, she became also a diligent cultivator of flowers. She said, "When I see all these many kinds of flowers with so many forms of leaves that make this world so beautiful, I wonder what heaven must be where the flowers never fade." All seasons were full of voices to her listening soul. Before ever invalidism had shut her in she wrote, "Let us welcome the frost of age as it gathers on the brow; for often by its unseen power the heart and life are beautified, and life's evening glorified, even as the first mystic touch of winter's frost brightens and beautifies the autumn leaves." Such sentiments were a profound confession of her soul's secret faith and joy as well as hope. In many different ways her life was an untiring ministry of kindness and cheer. Her radiant soul shone through her eyes, and her whole countenance beamed with a sunshine that knew no night. Her humor was perennial, and it was always sweet. Her faith and courage won marvelous victories over pain and the long invalidism of the last decade. While in all that time her friends kept her room supplied with flowers in abundance, none among those sending gifts, or tokens, or messages, or who dropped in to call upon her—and these were an endless procession—but was debtor to her in the ultimate reckoning. She built for humanity, for her home, and for God; and she loved her church.

Only a very few days before she was taken, Mrs. Anderson sent to her church as her carefully selected message in response to the "roll-call" this three-fold loving admonition:

"Beloved, be of good cheer. 'Let brotherly love continue.'

"Bear ye one another's burdens, and so fulfil the law of Christ."

"And let us not be weary in well doing; for in due season we shall reap if we faint not."

It was the gentle, strong summing up of her whole long, beautiful life.

Her husband, Ira Stone Anderson, entered the higher life in 1909. He was a substantial citizen whom his fellow citizens delighted to honor with public responsibilities, and he was a distinguished servant of the church. Her son, Wilbert Lee Anderson, became a Congregational minister of renown, as pastor, as student of rural social conditions, and as author of the book, *The Country Town*. He was chosen as specialist in such researches by the National Congregational Council, and by the Federal Council of Churches of America, but was suddenly called to the final promotion in 1915, on the eve of assuming this work.

Mrs. Anderson is survived by two daughters, Misses Annette and Mary Pearle; also by two sisters and four brothers.

SUMNER G. WOOD

Pomona's New Department

One year ago the Department of Regional Service was organized at Pomona College, leaving its special line of service to be determined largely by the development and necessities of the future. Gradually four distinct and important lines of service in connection with the college have come under the direction of this department.

The publicity work of the college, not only in the matter of furnishing news to the papers of Southern California but also special articles for religious papers, educational publications and technical journals, is under the supervision of the Regional Service Department.

It is also the work of this department to make the necessary arrangements for conventions and other gatherings which are held at the college. Organizations of various kinds are recognizing more and more the unusual facilities afforded by Pomona for meetings of this character. An illustration of this is the successful annual meeting of the Southern California Editorial Association last September.

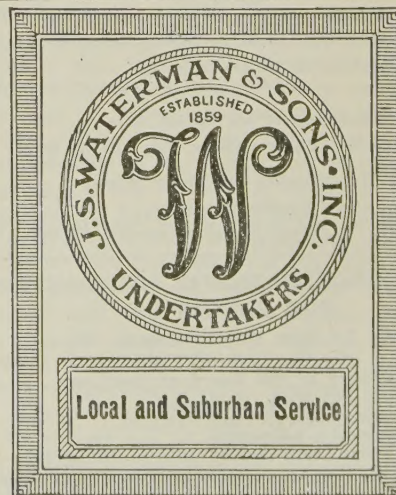
Calls for speakers for all kinds of organizations are cared for through the Service Department. Speakers are constantly being provided, not only for schools and churches, but also for Chambers of Commerce, Rotary, Kiwanis and Lions Clubs and every type of organization which uses a speaker in connection with its meetings. These calls are not allowed to interfere with the regular work of the college, but with about one hundred members on the faculty and administrative force, it is usually possible to provide a satisfactory speaker in response to any call.

Perhaps the most important phase of the Regional Service work is that of creating and maintaining personal contact with the constituency of Pomona College throughout Southern California and Arizona.

The director of this department, Mr. James H. Batten, spends a great deal of his time in the various communities becoming personally acquainted with the people and the needs to which the college can best minister. Having been in early life a business man connected with the newspaper profession and later a Chautauqua lecturer of wide experience, and a minister of both the Methodist Episcopal and Congregational churches, Mr. Batten is able to enter sympathetically into the needs and interests of every community.

It is the purpose of Pomona College to be more than merely an educational institution fixed in a certain place and contributing only to the intellectual and character development of its student body. It aims through this department to become an intellectual and spiritual "service station" for its entire constituency.

(Continued on page 223)



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WOMAN'S BOARD OF MISSIONS, 508 Congregational House. Mrs. Frank Gaylord Cook, Treas.; Miss Helen B. Calder, Secretary.

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CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION, 289 Fourth Ave., N. Y. Mrs. P. S. Suffern, Treas.; Mrs. J. J. Pearsall, Sec.

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THE FUND FOR MINISTERS provides entirely for Ministerial Relief in Connecticut and invites contributions for this purpose. Bequests and Annuity Gifts are needed. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer. Congregational House, Hartford.

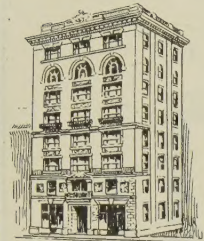
THE MISSIONARY SOCIETY OF CONNECTICUT, a constituent of the National Society, solicits contributions, administers Special Trust for Churches and pays Annuities on Conditional Gifts. Rev. Sherrod Soule, Superintendent; Rev. William F. English, Treasurer, Congregational House, Hartford.

(Continued from page 221)

ency, contributing of its valuable resources to the upbuilding of all the communities which it is able to touch.

The Department of Regional Service gladly responds to all requests and inquiries that will enhance the value of Pomona College to any section of its territory.

American Congregational Association



owns and maintains the Congregational House (costing over \$700,000) to house the Congregational Library, provide rooms at low cost for 14 Congregational Missionary Organizations, the Congregational Book Store, Pilgrim Hall for gatherings, and Committee Rooms, and to promote the general interest of Congregational Churches.

Bequests and Annuities are solicited in order that the House may be freed from mortgage indebtedness and the Association thus enabled to furnish our Missionary Organizations with business offices at minimum cost. Send for descriptive pamphlet. Rev. Edward M. Noyes, President; Phineas Hubbard, Treasurer; Thomas Todd, Jr., Secretary, 14 Beacon Street, Boston, Mass.

City Missionary Society

14 Beacon St., Boston, Mass. Founded 1816

Home visitation and personal missionary service in connection with our churches. Emergency relief. Recreation and Fresh Air Work. Contributions and legacies gratefully received and scrupulously administered.

William Ellison, President; Rev. Fletcher D. Parker, Secretary; Samuel F. Wilkins, Treasurer.

Boston Seaman's Friend Society

Boston, Vineyard Haven, Cape Cod Canal
306 Congregational House, Boston

Incorporated
1829



Reorganized
1922

President, Rev. Lucius H. Thayer, D.D.; Vice-Pres., Rev. Samuel H. Woodrow, D.D.; Clerk, Rev. Theodore E. Busfield, D.D.; Sec., Rev. Merritt A. Farren; Treas., Charles E. Stratton; Chairman of Exec. Com., Franklin P. Shumway. This Society, reorganized in 1922, now fully represents the Congregational Church of New England in its practical, social and religious work among seamen. Has finely equipped Bethels at 287 Hanover St., Boston, and at Vineyard Haven, and Reading Rooms at Tarpaun Cove, and Cape Cod Canal. The Society provides dormitory accommodations, reading and recreation rooms, religious services, pool tables, and games of many kinds, a restaurant, a canteen, shower baths, postal and banking facilities. Bequests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited. Contributions received on an annuity basis.

American Seamen's Friend Society

Incorporated 1833

The only American undenominational international and national Society aiding seamen. Maintains a Sailors' Home and Institution at 507 West Street, New York City.

Loan Libraries (\$25) placed on vessels sailing from New York.

PUBLISHES the *Sailors' Magazine* (\$1.00). Shipwrecked and destitute seamen aided. SUPPORTED by contributions and legacies.

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American Sunday School Union

Philadelphia, Pa.

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National, Interdenominational. Establishes and maintains Union Sunday Schools in the outlying rural districts of the country. Publishes and circulates moral and religious literature. Helps all churches of Christ by its pioneer and foundation work, not duplicated by any other agency. Supported by voluntary gifts. Contributions solicited. Annuities arranged for. Legacies received. Contributions and communications relative to work in any part of the country may be sent to the New England office.

W. L. CARVER, Supt.
8 Beacon St., Boston, Mass.



"Does your wife always have the last word?"
"No, indeed. I have it. It's 'yes.'"—*Judge*.

What this world needs is less permanent waves and more permanent wives.—*Punch Bowl*.

Lip-stick—What do you mean, "She has teeth like the stars?"

Hair Oil—They come out at night—*Milton College Review*.

Father: "Your conversation is exactly like the musical scale."

Debutant Daughter: "Musical scale, Father?"
Father: "Yes! You start with dough and you finish with dough!"—*Virginia Reel*.

The teacher was giving a lesson on "Snow."
"As we walk out on a cold winter day and look around, what do we see on every hand?" she inquired.

"Gloves," answered the red-haired boy in the rear seat.—*Methodist Recorder*.

"Eliza," said a friend of the family to the old washerwoman, "have you seen Miss Edith's fiance?"

Eliza pondered for a moment, then bent over the laundry tubs once more. "No, ma'am," she said, "it ain't been in the wash yet."

Hubby—"Really, Ethel, seven pounds for a hat is the height of extravagance!"

Wife—"Well, my dear, I simply have to look nice when I am with you; you're so distinguished-looking."—*The Passing Show (London)*.

"How long does an engine last?" asked the inquisitive old lady of the locomotive engineer. "About thirty years," he answered patiently. "Oh, I should think a tough looking thing like that would last much longer than thirty years."

"Maybe it would, if it didn't smoke so much."—*Juggler*.

A Negro rector was preaching on the horrors of hell and when he finished the phrase, "And there shall be weeping and gnashing of teeth," there was a sudden burst of emotion in the front pew.

"What's the matter, Myriah?" he said.

"Dere, sah, I'se ain't got no teeth," Myriah said.

"Teeth will be furnished," he added.—*Punch Bowl*.

Sandy and John were sitting in a car when a pretty girl got in and smiled at the former. He raised his hat.

"Do you know her?" asked the Englishman. "Oh, yes, very well," the Scot replied.

"Well, shall we go and sit over beside her, and then you can introduce me?" asked his companion.

"Wait a bit," returned the canny Scot. "She hasna paid her fare yet."—*Pittsburgh Chronicle-Telegraph*.

"When I was in India," said the confirmed liar, "I saw a tiger come down to the water where some women were washing clothes. It was a very fierce tiger, but the women, with great presence of mind, splashed some water in its face—and it slunk away."

"Gentlemen," said the traveling man in the arm-chair, "I can vouch for that story. Some minutes after the incident occurred I was coming down to the water. I met the tiger our friend has been telling us about, and as is my habit, I stroked its whiskers. Gentlemen, those whiskers were still wet!"—*Cardinal*.

The Congregationalist

February 14, 1914

Vol. CIX

No. 7

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By the Congregational Publishing Society.

Entered at the Post Office in Boston as second-class matter.

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It Will Pay You to Read

THE CASE FOR A LABOUR GOVERNMENT, by H. W. MASSINGHAM (*Fortnightly Review, January*). A pre-election consideration of the effect of a labor victory, the quality of the leaders and their probable action. Of MacDonald the author says: "As Prime Minister he will compare, in culture and personal distinction, in the gift of speech, and in charm of manner and address, with the long line of famous men who have preceded him." And of other leaders he says: "These men are of the soil of Britain, trained in its schools of trade unionism and local government, leaders and members of its chapels and friendly societies, and widely removed in character and experience no less from German idealism than from the autocratic and irreligious temper of Moscow. The intellectuals of the party learned their economics, not from Marx, but from Jevons, and they hold the Fabian Society's doctrine of progressive as opposed to catastrophic Socialism. On the political side they are constitutionalists and Parliamentarians to a man, and their development from Radicalism is as natural and as characteristically English as was the transition of the Liberals from the Whigs in the early half of the nineteenth century."

THE ADULT BIBLE CLASS MAGAZINE

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Frank Ward, *Professor of Religious Education, Chicago Seminary,* says: "This letter is prompted by reading the January number of the *Adult Bible Class Magazine* which is edging over into the

department where it belongs. . . . The rewriting of the curricula for religious education should begin with the adult department where there is least to scrap and where the project method can be used to the best advantage."

The following is from a notable leader of one of the largest men's classes in this country: "*The Adult Bible Class Magazine* looks mighty good. It seems to me that for one dollar a year the members of the class will get more material than they can get in any other way."—Professor C. O. Swanson, *Kansas State Agricultural College, Manhattan, Kansas.*

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(The Pilgrim Press)

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156 Fifth Ave., New York
19 S. La Salle St., Chicago